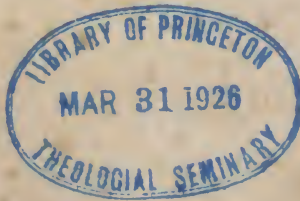




AMERICAN BAPTIST  
HISTORICAL SOCIETY

*Mrs. Comer A. Belknap.*

AUG 10 1925



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magazine, and missionary

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THE  
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NEW SERIES.

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## Biography.

*Messrs. Editors,*

In reading Mr. Ivimy's History of the English Baptists, I was much gratified with the honourable mention it makes of Thomas Hollis, Esq. of London. As he was a distinguished benefactor to Cambridge College, I have thought that an account of him would be interesting to the readers of your Magazine. E.

### MEMOIR OF MR. THOMAS HOLLIS, JUN.

MR. THOMAS HOLLIS, junior, joined the church at Pinner's Hall in London, about the year 1680, when not much more than twenty years of age, and at the time Mr. Wavell was the pastor. But notwithstanding the minister was an Independent, he was baptized on the profession of his "repentance towards God, and faith towards our Lord Jesus Christ," and continued an honourable member for nearly fifty years; he died January 31, 1730, in the seventy-second year of his age. "He was," says Crosby, "as noted for public works of charity as his father, and inherited not only his estate, but his graces also."

His memory will be perpetuated in New England so long as "Harvard College" continues, as the professors of philosophy and mathematics are called the "Hollis Professors," out of respect to (as he is called by Crosby) this "worthy, pious, and generous gentleman." The donations of Mr. Hollis to that college, exceeded those of any other of its benefactors. He founded two professorships in it, one for divinity,

the other for mathematics, and natural and experimental philosophy. Out of the income or interest of his donations, he ordered fourscore pounds per annum of their [American] money to each of his professors, and ten pounds each per annum to ten poor scholars, of reputable characters, designed for the work of the ministry, as a help to defray the charges of their education; and twenty pounds per annum to the college treasurer, for the time being, to reward him for his care and trouble in managing the donations which he sent them. Besides these, he gave them a curious apparatus for mathematical and philosophical experiments, and Hebrew and Greek types, to be used for printing; and at different times augmented their college library with very valuable books, either from himself, or procured by him from his friends.

Some opinion might be formed of the high estimation in which Mr. Hollis was held, from the following extract from his funeral sermon preached by his pastor, the Rev. Dr. Huat.

“When he was a young man he made a public profession of Christ, and joined himself to this society, of which he has been a member about fifty years. The sense he had of the obligation he was under to this, and of the advantages that arise from complying with it, made him ever press it upon others, and recommend it to their practice. He was careful to observe attentively his own conduct, and for that reason wrote memoirs in short hand for many years, which he afterwards committed to the flames. His love of the Scriptures soon appeared. When business invited him abroad into France, and other places, at that time a young man, the New Testament was his constant companion. Public worship, and in this society to which he stood related, he steadily and constantly attended; and was seldom or rarely absent, nothing but sickness, or something very extraordinary, preventing him. His respect to ministers, for their works’ sake, was great and unusual. He was pleased with their conversation, and especially when it was instructive. He never allowed himself to speak more severely of any of the performances of preachers, than that he should not choose to sit constantly under such a ministry. He was very steady in family worship, and regular in the time of performing it, to which the smallness of his family did not a little contribute. He was, when in business, constant and regular, and so good a manager of his time, that he always redeemed a part of it for the improvement of his mind by reading. He was careful in the choice of his books, and would often say, that the little leisure he had, made it necessary. Towards the close of his life he told me, that he had laid aside the reading of such books as required great attention, and contented himself

with those which were wrote in a more easy, and practical manner, and were fitted to raise and excite devotion. How well he behaved to his relations, you, who are his relatives, are perfectly apprized; with what prudence and faithfulness he advised in any affairs of consequence; and with what tenderness and compassion he received the news of any distress, that in the course of providence, did arise to any of you. His public spiritedness was remarkable and uncommon. Distant and remote countries, as well as Britain, will miss him, and lament his death. The communities to which he stood related received instances of his distinguished bounty; and what makes this part of his character the more shining, is, that his goodness was not confined, or restrained to a party.

“Two years before his death, feeling his strength to abate, he lived in a constant expectance of his dissolution. In his last illness, before his senses failed him, desirous only that his relations would do what might satisfy themselves, and not expressing any solicitude about the event, he discovered a calmness and serenity of mind, which was agreeable to all about him. When one of his relations put him in mind of the pleasure that he must have from a review of his well-spent life, though it was in the Scripture-scheme no foundation for a claim to merit, he expressed his satisfaction, and approved the distinction. And to the same relative, in his last moments, he declared his affection to all his relations, the church in particular to which he stood related, and to all the churches of Christ. Thus died this good man: thus he dropped like a shock of corn fully ripe, in the seventy-second year of his age.”

But if his death was lamented in London, it was much more so in



America. "No sooner," says Crosby, "did the death of this worthy pious gentleman reach the distant churches in New England, but from the highest to the lowest they seemed affected with the sense of the greatness of their loss, by the death of this their most generous and noble patron of learning and religion."

The Rev. Benjamin Coleman, pastor of a church in Boston, his intimate friend and correspondent, preached a sermon on the occasion of the death of Mr. Hollis, before his Excellency the Governor and the General Court, April 1, 1731. The thanks of the council were next day voted to Mr. Coleman, for his sermon "on the occasion of the death of Thomas Hollis, Esq. of London, who has merited highly of this government and people, by his liberal benefactions to Harvard College, for the promoting of learning and religion in this province; and that they desire a copy of the said sermon for the press."

In this vote the House of Representatives concurred April 2, 1730, and also the Governor, Jonathan Belcher, Esq. The sermon was accordingly published with the title of "The Friend of Christ and his People," and dedicated, "To his Excellency Jonathan Belcher, Esq. Captain General, and Governor-in-chief, in and over his Majesty's province of the Massachusetts' bay in New England, and to the honourable, his Majesty's Council, and House of Representatives, in General Court assembled."

The style of this dedication is laboured eulogy, but yet it appears to breathe the generous emotions of a grateful heart. The following is an extract:—

"Know then, that our friend Hollis sleepeth! the virtuous, the pious, the gracious, the generous and munificent friend to our college and the churches of New England! The friend whom Christ

inspired, and raised up for us, to do great things for his name and glory; having enriched him to all bountifulness to us-ward, to cause through us, thanksgiving to God, not only now, but in all times to come. For, how great are the foundations which it has pleased God, from the enlarged heart, and open hand of this his servant, to lay, for the service of religion and learning in future generations, so long as it shall please the Lord Christ to have his golden candlesticks in these regions of the earth, and to walk in the midst of them! To how many thousands of our money doth the charity and bounty of our excellent friend amount; which of his own mere motion, and even against the restraints of his humble friend now speaking, he freely poured in upon us, from time to time, as a living spring, whose waters fail not!

"Again, that which is singular in the piety and benefits of Mr. Hollis unto these churches was, that though he was not strictly of our way, nor in judgment with us in the point of infant baptism, yet his heart and hand were the same to us, as if we had been one in opinion and practice with him. And in this let him stand a teaching pattern and example to us, of a noble Christian, catholic, apostolic spirit and love; which makes those that differ in lesser matters to receive one another to the glory of God, and a shining testimony against a narrow party spirit, which is so much the disgrace and detriment of the protestant interest; and which so early began among the disciples of Jesus, and was rebuked by him, even in John himself, that apostle of love and charity afterward, who once said to Christ in a fret of zeal, *Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us.* But, *Jesus said, forbid him not.*

“To the honour of my country, I must add, that it was the account Mr. Hollis received from us, of the free and catholic air we breathe at our Cambridge, where protestants of every denomination may have their children educated, and graduated in our college, if they behave with sobriety and virtue, which took his generous heart, and fixed it on us, and enlarged it to us. And this shall be with me, among his distinguishing praises, while we rise up and bless his memory, i. e. bless God in remembrance of all the undeserved favours done us by him.

“And it were an ungrateful part indeed in us, after so many great benefactions from him, to the interest of learning and religion among us, by the will of God to all posterity, if his death were not mentioned among us, in that solemn and mournful manner as it now is. The weeping widows of Joppa, would else rise up in judgment against us, and condemn us, for they stood mourning about the dead body of Dorcas, a pious disciple, that was full of good works and alms deeds which she did; and the risen Jesus approved their sorrow, and at the apostle's prayer raised her from the dead; but we mourn a greater than Dorcas, and have more to show for our sorrow than her coats and garments for the poor. Our Hollis has left behind him wardrobes of rich clothing, in many places, both for the souls and bodies of the poor, and some of our sons wear them, in our sight, and others are to put them on, from generation to generation; and if their fathers have dry eyes, we call on our children, and indeed on all the sons of the prophets among us to weep over Hollis, who clothes you in better than scarlet, with the best of delights, intellectual and moral, and has put on you ornaments of apparel richer than gold! Lament over him therefore with this lam-

entation:—How is our beauty fallen; how lovely and pleasant to us was he in his life? His love to us was wonderful; and all for Jesus' sake.”

Another sermon was published by the Rev. Edward Wigglesworth, D. D. Hollis Professor in Divinity, preached in the hall of Harvard College, which enumerates the same facts respecting the munificence of their departed benefactor. The following is an extract:—

“The expressions of his bounty were not confined to a party. And indeed, by his frequent and ample benefactions, for the encouragement of theological as well as human knowledge among us, who are Christians of a different denomination from himself, he hath set such an example of a generous, catholic, and Christian spirit, as hath never before fallen within my observation, nor, so far as I now remember, within my reading. However, it was nothing but what appeared in the constant tenor of his letters, that he did not apprehend *the kingdom of God to consist in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost*. I hope the shining example he hath set herein, will be an irresistible inducement to those that shall have the government of this society in all times to come, religiously to comply with the very modest reservations he hath made in favour of those of his own denomination among us.”

A philosophical discourse by Mr. Isaac Greenwood, M. A. the Hollis Professor of Philosophy and the Mathematics, was read to the Students in the College, April 7, 1731, in which he extolled the virtues of their deceased founder in turgid and glowing language.

The president of the college, Mr. Benjamin Wadsworth, also prefixed a dedication to the sermon of Dr. Wigglesworth, in



which, for the purpose of introducing the splendid gifts of Mr. Thomas Hollis, which he enumerates, he gives the following affecting statement of the origin of Harvard College.

“The using of proper means to promote and propagate right knowledge, must needs be looked on as very beneficial to mankind. Our fathers, who first settled in this wilderness, were well aware of this, and therefore in their early times, though they were few in number, poor, and low in their worldly circumstances, conflicting with many dangers and difficulties, did found a college here, called Harvard College, in Cambridge in New England, to train up youth in good knowledge, learning, and virtue, that thereby they might be the better qualified, eminently to promote the glory of God, and good of men. That God of all grace, and giver of every good gift, who enabled and inclined our fathers to engage in this noble work, has owned and smiled on their pious designs in this matter. He has hitherto continued the college, and made it *a river, the streams whereof make glad the city of God*. That many educated here have been eminently serviceable in promoting both the spiritual and temporal welfare of this people, as well as in some other countries, is too well known to need any proof.

“To the college thus began in weak and low circumstances, God, of his mere grace, has raised up sundry kind, generous benefactors, some at one time, and some at another; some in doing less, and some more, to promote the noble and pious ends aimed at in founding of it; thanks be to God for his smiles herein. But the late Thomas Hollis, Esq. of London, merchant, now gone to his everlasting rest, did in his donations to our college, far exceed any other of its benefactors.”

It is impossible to read the extracts from these American publications, without noticing how much the ministers appear to be astonished that such princely liberality and noble benevolence should have been manifested towards them by a person of another denomination of Christians; and that person too a Baptist. It was not a century before this, when their forefathers imprisoned, fined, punished, and even banished several Christians, for the crime of asserting that infant baptism had neither precept nor precedent for it in the New Testament, and for presuming to baptize those who, the General Court said, had been before baptized! It is probable at that time some might have been living whose fathers had seen good Roger Williams in the depth of a hard winter driven out of the colony, going he knew not whither, nor did they care; when he found that hospitality and friendship among uncivilized Indians, which had been refused him by his countrymen and brethren. It is gratifying to know that the spirit and conduct of Thomas Hollis should have so effectually taught these Massachusetts Independents what their forefathers, the venerable Colton and his associates, &c. might have learned from the founder of Rhode Island Colony, the persecuted Roger Williams, viz. that those who best understand the right of private judgment in religion, will be the most liberal in granting the free exercise of it in others who differ from them. America owes her independence as a nation, and the unrestrained liberty of conscience which her citizens enjoy, to the principles taught by Roger Williams, and the example set them by Thomas Hollis, (both English Baptists,) in the seventeenth and eighteenth centuries.

# Religious Communications.

## BAPTIST ASSOCIATIONS.

### LETTER I.

To the Editor.

My Dear Brother,

HAVING been called, in the course of providence, during the present autumn, to attend the meetings of some of the Baptist Associations in New-England, it has occurred to me, that a few remarks upon our general Association System, might be useful to your numerous readers. With this view, I shall address to you a few Letters on this subject, of which you are at liberty to make such use as you please.

I shall consider in this Letter the Nature of Baptist Associations.

It is well known that the Baptist churches are, in the strictest sense, independent. By this, we mean that every separate church, or regularly organized assembly of Christians, is in itself a distinct body, from whose ecclesiastical decisions there is no appeal. Each church has power to receive members, to dismiss or to exclude them, to license ministers, and to withdraw that license, and in general to perform all those acts, of which many in other churches are performed by bishops or presbyteries. In the case of ordination of a minister, there is a slight deviation from the strictness of the independent system. It is then customary to invite the ministers and delegates of neighbouring churches to meet in council, and decide upon the qualifications of the candidate, and the propriety of his being settled over that church. The candidate is also ordained exclusively by the laying on of the hands of the Presbytery or Eldership, as is common in many other churches. With this single exception, each Baptist church may

be considered an isolated, independent, ecclesiastical body. All churches are considered equal, for none acknowledges a superior. Nor has any other body whatever, a right to interfere with a church in the exercise of these, its universally acknowledged powers.

When, however, a case of division or difficulty occurs in a church, it is not unfrequently the case that the advice of a council is solicited. A church is not under any obligation to solicit this advice. It is merely done as a matter of expediency, on the principle that when two parties differ, both are liable to prejudice, and thus both may be prevented from seeing clearly the path of duty. In such cases, if both desire to do right, they will ask for the opinion of disinterested men. Meetings of this kind have frequently been attended with the happiest effects. I might perhaps add, that it is generally considered, in some degree, a breach of faith, to act in opposition to the advice of a council. For it is supposed, that when a church refers its difficulty to its brethren, it will, unless the case be a very plain one, consider their decision as final.

Notwithstanding this unwillingness to allow of any interference in their internal concerns, our churches have always been desirous to combine together for the promotion of the general objects of Christianity. An Association is a body of this kind, and may be considered a meeting of delegates from independent churches, of which the object is to promote the general prosperi-



ty of the church of Christ, and to strengthen the bonds of christian intercourse.

The whole United States may be considered as divided into a multitude of Baptist Associations. An Association may comprise any number of churches from eight or ten, to forty or fifty, and may occupy an extent of country less or greater, as our churches are more or less numerous. Their number is every year rapidly increasing. It is but a few years, since all the eastern part of Massachusetts and Rhode-Island, were comprehended in the Warren Association. In the year 1811 it was divided into the Boston and Warren Associations, by a line running west through Boston. Since that time, two new Associations have been formed from the Warren, and the Boston has become so numerous, that the necessity of a division is every year the subject of more frequent conversation. In every part of the United States, districts of country which a few years since formed one Association, now cover five or six, each as populous as the parent at the time of division.

Each Association, it may be remarked, is wholly independent of every other. Its object is to promote the cause of Christ within its own boundaries. With what may take place out of them, it neither has, nor wishes to have, any other than a general concern. It corresponds with other Associations in its neighbourhood, that is, sends to them its Minutes and congratulations by the hands of one of its own number, and receives theirs in return.

The number of its correspondents may be increased at will. When an intercourse of this kind is commenced, it is always expected to be continued, unless some misunderstanding should render it expedient that it should cease.

But to come to the more interior arrangements. An Association is composed of the ministers and delegates of the churches within its limits. The minister or elder is considered a member *ex officio*, and the delegates are chosen by nomination at a church meeting. They are furnished by the clerk with a letter, mentioning their appointment, and containing generally, a retrospect of the state of the church during the past year. The number admitted by baptism or by letter, restored, dismissed, deceased, excluded, are all carefully noticed. The powers of the delegates are generally understood from long usage, and when acting within these powers, the churches are considered bound by their decisions. Thus if these delegates should unite in the formation of an Association Missionary Society, the several churches would, I presume, consider themselves pledged to contribute each its proper proportion. When, however, a new case occurs, in which no precedent is at hand to decide upon the powers of the delegates, it is customary to refer the question back to the churches for their decision, to be communicated by letter, at the next annual meeting.

The ministers and delegates appointed by the several churches then exclusively compose the Association. The corresponding members or delegates from other Associations are always invited to a seat, and may take part in any discussion, but they are not expected to vote. Besides these, there is generally a considerable collection of members of churches who attend merely as spectators, and auditors. It is known that several sermons will be delivered, several meetings for devotion held, and many subjects discussed of importance to the



cause of religion. As the church with whom the meeting is held always makes provision for the entertainment of strangers, it may be supposed that the occasion would collect a very considerable number of the most zealous Christians from all the churches in the vicinity.

On the morning of the day appointed for the annual meeting, a sermon is preached by a minister previously chosen. The Moderator of the last year calls the meeting to order, and a Moderator and Clerk for the present meeting are chosen by nomination. The regular business then commences. The delegates deliver their letters, which are read aloud by the clerk. These exhibit a pretty correct view of the state of religion in our denomination, within the bounds of the Association. The letters from the corresponding Associations are read, or, at least, such parts of them as relate to the state of religion among their churches. And in this manner, the state of religion throughout a very considerable district of country, and in perhaps several hundred churches may be easily ascertained. A circular letter to the churches composing the Association, prepared by previous appointment, and generally upon some practical religious subject, is read and accepted, together with a corresponding letter to other Associations, giving a brief account of whatever worthy of note has occurred in the churches during the past year. The money which has been raised from the different churches for the objects patronized by the Association, is then collected. Letters, and communications of interest from conventions, missionary boards, &c. are read and acted upon. Means of doing good, as for instance, bible classes, catechetical instruction,

church libraries, and meetings for particular objects, are recommended to the churches. Sometimes the Lord's supper is celebrated at the close of the meeting, but this is not common. This range of business generally occupies nearly two days. At the close of the second day it generally terminates, with much mutual regret at the shortness of the interview, and many devout wishes for the happiness of each other.

I am yours, &c.

BACKUS.

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## LETTER II.

Dear Brother,

You will see by the account which is contained in the preceding letter, that the simple and primitive, I had almost said Apostolical form-of organization, by which our churches are held together, must avoid most of the difficulties which have attended the more rigid species of church government. There is among us very little opportunity for the exercise of clerical ambition or ecclesiastical domination. There is very little temptation to bickering and discontent. The elements are so loosely compacted that they cannot easily impinge. It is very difficult to form parties and promulgate heresies, for the component bodies touch upon so few points, that disease cannot be communicated. No church is obliged to join any Association. But all do it voluntarily, and as a matter of course. And if as from accidental circumstances of situation they do not, if in other respects they deserve confidence, no exception is taken. If any church or churches are displeased with the proceedings of an Association, they may peaceably

retire and stand isolated, join a neighbouring Association, or form one for themselves. And they may do this all in good will. Or if a church, by error in doctrine, or fault in practice, is considered an unworthy member of the body, its name is simply left off the Minutes, and every thing goes on quietly as before.

But it was my particular intention to advert in this Letter, to the benefits which accrue to our churches from Associations under the present form. It is probable, I may not mention those which would strike your mind most forcibly, nor think of half which a wiser man would readily observe. I shall *first* mention, *That Associations present the only method by which we arrive at a knowledge of the condition of our churches in the United States.*

It is evident, that by this means, a sufficiently correct account can be collected of the additions and diminutions during the past year, throughout a considerable district of country. Each Association corresponds with several others, say, ten or fifteen in its vicinity, and perhaps two or three in other parts of the Union. By collecting the totals from the Minutes of each, a table may thus be formed, which will shew at a glance, the present state of the churches over a very considerable extent of country. And this means of obtaining intelligence is of still wider effect. Many Associations are in the habit of thus compiling and publishing a tabular account of the state of the churches throughout all the Associations with which they correspond. And thus with a little care, it would not be difficult to compile from the Minutes of a few Associations, a numerical account of the state of our churches throughout several States.

The information thus collected is of great importance. It shows us where missionary labour is wanted, what churches are destitute of pastors, where a missionary spirit prevails, and where it needs to be rekindled. It, in a word, combines all the advantages which a partial knowledge of our own condition and necessities can claim over a total ignorance of them.

A second benefit which we derive from Associations, is, that *they increase the facilities for doing good.* 1st. They present a convenient opportunity for the circulation of Missionary intelligence, and for inciting the churches to missionary exertion. Intelligence thus communicated is conveyed home by the delegates, and is thus circulated with multiplied effect. And it deserves to be considered, that the minister and delegates are, generally, the most influential members of the several churches. An impulse in favour of any benevolent object is communicated by them to the brethren whom they represent, and thus by one statement of a fact, or by one powerful appeal to christian benevolence, the sympathies of many churches and of several thousand individuals may be eventually enlisted.

And, 2dly, the meetings of an Association present a convenient point to which religious charities may be directed. It is customary for each church to send by its delegates its religious charities, specifying to which particular object they are to be applied. Each church is called by name for its contributions at the close of the meeting. The several sums are received by the treasurer of the Association, and by him transmitted to their proper destination. The Massachusetts Baptist Education Society, one of



the oldest and most efficient benevolent institutions of its kind in our country, has thus arisen from the exertions of the Boston Baptist Association.

3dly. Another advantage I would mention, *is the extension of individual acquaintance.* At these annual meetings, several, generally the most zealous members from churches spread over a considerably large district of country assemble. They have frequent opportunities for social and familiar religious intercourse, and in this manner a multitude of agreeable intimacies are formed. It is perhaps owing to this circumstance, that Baptists are better acquainted with the ministers and most prominent members of all the churches in their vicinity, than christians of most other denominations. A pretty necessary result of this extended acquaintance, would seem to be that strong feeling of fraternal regard and denominational sympathy, for which we have been distinguished. It is possible that I may impute more importance to Associations in this respect than they deserve. My acquaintance has been limited exclusively to those parts of our country in which the Baptists have been a minor sect. Part of the feeling to which I have alluded, may be owing to this cause. The weaker party always clings closest together. But I have reason to believe that the same esprit du corps prevails in the most perfectly Baptist population. I should be inclined, with my present views, to attribute much of it to these popular, annual religious meetings.

And let it not be said here, that we are lauding a means for promoting the spirit of sectarian bigotry. Far from it. There is no spirit farther from that of the gospel. There is none which I more sincerely detest. But it is certainly laudable to have our

circle of christian friendships as extensive as possible. It certainly does not cease to be laudable because those friendships are formed with those of our way of thinking. Because more ties bind us to one particular section of the church of Christ, it does not follow that any of the ties are severed which bind us to the rest.

Connected with this topic, I might mention, that this familiar intercourse is very frequently a means of preventing collision and sectional jealousy. When men are arrayed in public, on occasions for set debate, and a contested point is touched, they at once take sides and feel determined against each other. After long argumentation, both retire, each strengthened in his own opinion. But where opportunities for explanation and expostulation are afforded by the fire side, differences will not be so likely to arise, and when arisen, they will be more readily removed.

4thly. Time will only allow me to mention another advantage of Associations; *and that is, they are a means of improvement in piety.* This is perhaps more emphatically the case from their popular organization. When men of any one profession assemble, they are liable to indulge in levity. Or when men of different professions assemble with closed doors for the transaction of business, or if not with closed doors, on business which does not invite the attention of an audience, they do not always improve each other's heavenly mindedness. Now in the present case, the clerical and lay delegates are a check upon each other, and a large concourse of people is a check upon them both.

Again, the people generally assemble with the expectation that the meeting is to be decid-



edly and appropriately religious. They expect to be made better by it. A considerable portion of the time is thus occupied in preaching and devotion. And it is always the case, that the terms with which a meeting of this kind is distinguished, refer to its religious effect. Thus, a *pleasant* or an *interesting* Association, always signifies amongst us, one which has been unusual for seriousness and piety in its devotional exercises. It has been frequently the case, that revivals of religion have commenced in the congregation with which the Association has assembled during the very time of its meeting. Sometimes the delegates have caught the flame and carried it home to several of the churches.

It certainly might well be expected that such events would frequently occur. The delegates and audience assemble for an expressly religious purpose. During the greater part of the time religion is their sole business. The most zealous christians are most frequently present. A considerable portion of the services are devotional, and one other considerable portion is occupied in reading accounts of the state of religion in the churches. Frequently these are accounts of revivals. From these multiplied facilities for improving in piety, it were strange if our brethren did not leave the meeting of an Association in higher exercise of religion than when they arrived.

I am your Brother, &c.

BACKUS.

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ON THE MANNER OF ATTENDING  
PUBLIC WORSHIP.

In a communication which was inserted in a former number of the Magazine, I endeavoured to

describe that preparation of mind with which hearers should go to the house of God, if they would derive real benefit from the ministration of the word.

It is there remarked, that self-examination, earnest prayer, a desire to be profited, and the exclusion of worldly objects from the mind, previous to engaging in the services of the sanctuary, would be favourable to a more elevated tone of devotion, and Christians might expect to receive more good in the means of divine appointment.

But if there be any truth in these remarks, it is equally true that much of the benefit we shall derive from the ordinances of the gospel will depend on our feelings and conduct while we are in the house of God. However decent and proper it is for persons to attend regularly on public worship; and however gratifying it is to the feelings of a pious minister to see a large assembly collected together on the Sabbath; yet it ought to be remembered by every hearer, that "bodily exercise profiteth nothing." There is such a thing as having a form of godliness, without feeling its power; and we may bring our bodies to the house of God, while we leave our souls at home.

This was evidently the case with the Jews in Isaiah's time. No charge was brought against them for neglecting the solemnities of Zion. They seemed to be a nation that delighted in the ordinances of the Lord; and took pleasure in drawing near to God. But their guilt consisted in drawing near to God with their mouths, when their hearts were far from him. This was the reason why their sacrifices were an abomination to the Lord.

It will therefore be my object in this communication to shew in what manner, and with what feelings persons should attend the

services of the sanctuary, if they would be benefitted by them. In doing this it will be proper to bring into view the various parts of public worship, and the feelings and conduct appropriate to each of them.

A solemn and interesting part of devotion is the offering up of prayer and supplication to God. And although one individual is the mouth of the people to God, and makes confessions and petitions with thanksgivings in their behalf; yet a congregation should not feel as though they had nothing to do in this service. If they would be really profitted by this solemn act of worship, they should call off their thoughts and eyes from all worldly objects. And while they reverently stand before God in the attitude of prayer, they should be anxious to feel a spirit of prayer in their own souls. Is the minister expressing sentiments of adoration to God, for the displays which he has made of himself in the works of creation, providence, and redemption; his hearers should endeavour to impress their minds with adoring and exalted views of the works and attributes of the Deity. Is he making humble acknowledgments of dependance, sinfulness and guilt; their hearts should join with him in this exercise. Is he offering petitions to the God of grace, for pardon, purity, and inward strength; they should endeavour to make these petitions their own. They should breathe forth the desires of their hearts as much as possible in the language employed by the servant of God, and let their feelings flow in the channel that is thus opened for them.

If a course like this were pursued, it would have a powerful effect in banishing worldly thoughts from our minds. It would be conducive to our spirituality. It would impart a fervour

and solemnity to our public devotion; and our prayers like a column of incense would ascend to heaven. I am sensible that the course recommended will require watchfulness, vigilance, and labour. But shall we shrink from any effort with our own hearts, that would be so likely, with the promised aid of the Holy Spirit to bring us, in our feelings, nearer to God? Surely we shall not! Let us then keep our hearts with all diligence; watching unto prayer. In this way we shall offer spiritual sacrifices, holy and acceptable to God, which is our reasonable service.

Let us beware that we do not sit down in spiritual sloth, excusing ourselves with complaints of our helplessness, and expressing a heartless hope, that the time will come when we shall be elevated to a high degree of religion, without our effort or consent. This is a lure of the great adversary to bribe us to negligence and inactivity. Where such a state of feeling exists, it is the bane of Christians, and operates like blasting and mildew on the churches of God.

Another part of worship is, singing the praises of God.

This is a delightful service, and, when rightly performed, bears a greater resemblance than any other to the worship of heaven. As we ought to join with the minister in prayer and supplication, we ought also to join in singing the praises of God. However desirable it may be for some persons to take the lead, it was never intended by the Head of the Church, that this part of sacred worship should be confined to a few individuals. All that have breath should praise the Lord. We are commanded to sing with the spirit; and to make melody in our hearts to the Lord. If we would be profitted we must join in this glad service; and en-



deavour to feel with our hearts the import of the words we sing. There is such a richness and sublimity of sentiment, and such sweet strains of piety in the Psalms and Hymns of Watts, that they must have a blessed effect on the hearts of those, who are susceptible of devout and holy feelings. Let every one then who has a voice, and one spark of holy gratitude, or one beam of enlightened piety in his bosom, unite in this act of sacred worship. It is not expected, that we should all be Amateurs in music. But if we sing with our hearts, our praises will not only be acceptable to God, but beneficial to ourselves.

An explanation and enforcement of the truths of revelation is another part of public service.

The preaching of the gospel is the principal means which God has appointed for the conversion of sinners and the edification of Christians. I have sent thee, said the Saviour to Paul, to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God. "After that in the wisdom of God, the world by wisdom, knew not God; it pleased God by the foolishness of preaching to save them that believe." But there is a state of mind in relation to hearing the word, which is more likely to be attended with profit, than when another, and different state of feeling prevails. We ought to hear with serious and fixed attention. It is indeed a happy circumstance that sometimes the attention of the most thoughtless persons is arrested. A simple remark, or perhaps some particular passage of scripture, is fixed like a nail, and rivetted on the conscience of the sinner, by the almighty power of God. He is at once aroused from a state of religious apathy, and begins to in-

quire after the way of salvation. But in general there is little prospect that hearers will derive advantage from the ministry of the word, when there is not a serious attention to the truths which are delivered. This is evident from the testimony of inspiration. "The word preached did not profit them, not being mixed with faith in them that heard it."

"Faith cometh by hearing, and hearing by the word of God." But there may be such a listless indifference under the christian ministry, that what is preached may not even be heard. To use the language of Bunyan, Ear-gate must be open, or the truth cannot gain access to the Citadel of the soul. If we would profit by what we hear, we must dismiss worldly cares and pleasures from our minds. We must call in our wandering thoughts and vagrant affections, and let them be occupied with the truths which are delivered to us. We must seriously attend to the arguments and illustrations of the preacher. We must endeavour to comprehend his statements and feel his exhortations.

I need not remark that this serious attention is directly opposed to that levity and whispering which in some places disturb the pious part of the audience, and grieve the ministers of Christ. Nor does it accord with that sleepy indifference which some hearers manifest. We are all sensible that a person exhibits nothing like a serious and fixed attention when he is asleep. Were an angel from heaven to speak, he could do that person no good. He must lift up his mighty voice, and arouse him from his slumbers, before his strains, however angelic, could find their way to the heart.

We should apply what we hear to our own individual circumstances. As each must give an ac-



count of himself to God, each should hear for himself. Instead of concluding that what is said will do for those around us, let us rather inquire how much will apply to our own individual characters? If warnings are given, we should search and try our ways, and see if we do not need these warnings. If Christ in all the fulness and glory of his character is brought to view, we should ask what are our views of him, and whether we have fully confided in his compassion and power to save? If the christian is urged to pursue his course, let us fear lest we be found loiterers, and be resolved to press forward towards the mark for the prize of the high calling of God in Christ Jesus.

Let me mention some of the motives which should excite us to this serious attention and self-application of what we hear.

The dignity of the Being who addresses us through the ministry of the word, is a consideration which should powerfully affect our minds. So far as the truth is declared, it is God who speaks to us. Ministers are only the organs of communication from Jehovah, which in condescension to the weakness and sinfulness of man he has appointed. He has committed unto us, says the Apostle, the word of reconciliation. If a minister sent to a Foreign Court is slighted, and his messages disregarded, his government feel that the slight is cast upon them. So it is with the Court of Heaven. Christ said to his disciples, "he that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me."

The importance of the subjects embraced in the preaching of the gospel, should be sufficient to secure the most solemn regard. They do not relate to the transitory concerns of time, but to the affairs of eternity. The design of the christian ministry is to bring into view truths that are necessary to our acceptance with God, and our meetness for heaven, and which will affect our character and happiness when millions of years have passed away. A man might be pardoned for not attending to the most eloquent speeches at the bar or in the Senate chamber; but inattention where the vast concerns of the soul are the theme, and where the plagues of the second death, and the blessedness of the just are expatiated upon, is the height of madness and impiety. Under the influence of these motives we ought to listen with profound reverence to the things which make for our present and eternal peace.

Pursuing the course which in this communication has been prescribed, we shall, from time to time, leave the house of God with a deeper sense of eternal things resting on our minds. We shall have a more enlarged and vigorous faith, and be blessed with that joy of the Lord which is our strength.

But, however punctual and regular our attendance may be, if we bring not our souls into the exercises of public devotion, and if our attention is not seriously fixed on the truths of the gospel, we shall ultimately find, that "bodily exercise profiteth nothing."

# Missionary Intelligence.

## BURMAN MISSION.

### MR. HOUGH'S LETTER.

EXTRACTED FROM THE AUXILIARY  
MISSIONARY HERALD, OF MARCH  
1823, PRINTED AT CALCUTTA.

*Rangoon, Oct. 4, 1822.*

Dear Brother L.

"It is now thirty eight days since brother Judson and the Dr. (Price) set off for Ava, where I suppose they arrived about seven days ago, as a boat which came from Ava nine days since, passed them within a short distance from that place. They have therefore entered the palace before now, and perhaps the king has inquired of brother Judson some thing more about the Christian religion,—perhaps has listened with some little attention—perhaps is willing to consider it, and compare it with Boodhism—O that he might give it the preference, and permit his subjects to do the same. I have one hopeful inquirer; he has spent nearly this whole day with me.

'Our old Viceroy has at length passed into the eternal world, to answer for the deeds done in the body—Poor old man! he had heard of Christ, but had no heart to receive his truth. Who is to supply his place in Rangoon we do not yet know. I pray that Divine Providence which governs human affairs, may remember mercy for us."

### LETTER FROM DR. PRICE.

*Ava, Oct. 1, 1822.*

You no doubt will rejoice with us, that instead of being put to death for the sake of Christ, we are called to the throne of Bur-

mah's king, with some degree of favour.—O that this event may prove a spiritual blessing to this numerous people! The interview with the monarch was very pleasant. We were obliged to display all our medicines, and instruments, and to shew their use; and his people being ordered to look up blind and sick persons for our inspection, we were dismissed to our boat, with the promise of soon having a house built for our accommodation.

The king has a very pleasant countenance, and talks with much grace and affability.

There is a great bustle in the place, occasioned by the change of the capital—every body building and removing.

There is a public spirit manifested in all the acts of this king, auguring much good to Burmah. O may true religion find a footing, and dispel the dark shades of atheism and superstition from its borders!

*ib.*

EXTRACTS FROM MR. JUDSON'S LETTERS, RECEIVED AT CALCUTTA.

*Ava, 24th. Dec. 1822.*

"I am just recovering from the fifth attack of fever and ague. The disorder returns at regular intervals of about a fortnight, and continues about a week. I do not expect to get rid of it, until I leave this, or at least change my residence. I have spent a great part of my time lately in endeavouring to get a place for a kyoung (a residence for a priest,—a church.) My endeavours have been hitherto unsuccessful. Indeed, I have given up all hope of getting a place within



the walls of the inner or the outer town. The scramble for places, on account of the flood of emigration from the old town, is indescribable. It is the express order of the King, several times repeated to the Atwenwoons and Woongyes, (Great Ministers of State,) that we shall have a place; but other people have greater interest or prior claims.

“There is at present no fear of persecution. The King and all the blood royal are perfectly liberal and tolerant. Some of the Atwenwoons even take my side before the King. His Majesty lately ordered me to give him a specimen of my preaching, and I went through with part of the usual Sunday worship before a pretty full court. The impression appeared to be altogether in my favour. The King asked, whether I preached so every Sunday, whether those who listened to me changed their clothes, &c. I told his Majesty that we regarded Gaudama as a great teacher, but not as God. “Right,” cried out one of the Atwenwoons, and the king smiled. Another Atwenwoon said to the King, “Why, your Majesty, all the world believes in one eternal God, except these little spots of Burmah and Siam.”—All the court know and frequently remark to one another, that I have come to propagate religion; and yet they are helping me to a place to build a kyoung on. There are some enemies, however; the chief Woongye I fear most. The oldest Atwenwoon also is stiff, but yet civil and facetious. The Queen also, I fear, is not so liberal as the King; but I have not yet seen her, except in public. Her brother is chief Atwenwoon, haughty and inaccessible. I live so miserably, and am so worn down with pain and sickness, that I cannot think of prolonging my

stay. However, we know not what to-morrow will produce. I shall have to ask leave of the King, and know not what he will say. The Gospel and Epistles of John have been copied some time, but I have not given them the final revision, as I know of no safe opportunity of sending them, before I should come myself.”  
*ib.*

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“Ava, Jan. 16, 1823.

“We have been here nearly four months. Our missionary prospects are pretty encouraging. Brother P. is in considerable estimation as a doctor. My object is distinctly known to the King, and all the members of government; and yet they sometimes hear me with patience, and treat me with kindness, and have even given me a small place to build a house on, situated about a mile from the palace. Brother P. retains the small place which was given him on his first arrival for medical purposes; but is just now moving to Chagaing, on the opposite side of the river, which he intends to make his permanent residence. We have made every possible effort to get a large compound on this side, sufficient for us both, and at a reasonable distance from the palace; but have not been able to succeed, on account of the present great demand for places, occasioned by the multitudes that are crowding down from the old town Ahmahrahpore, since the King has removed his residence to this place.

“I have been sorely afflicted with the fever and ague, at intervals, ever since I have been here. My two last attacks were so violent as to alarm Brother P. and occasion our present sudden removal to Chagaing, where he is confident that I shall recover. I intend, however, to go down to



Rangoon, in the course of a month, God willing; that is, as soon as I have laid the foundation of a small brick house, in order to secure my title, during my absence." *ib.*

LETTER FROM DR. JUDSON TO MR. SHARP, OF BOSTON.

*Ava, Nov. 30, 1822.*

Rev. and Dear Sir,

Brother Price and myself have been here about two months. He is well received in the character of doctor, and I am better received in the character of a minister of religion, than I had any reason to expect from the manner of my reception three years ago. I am now inclined to think, that it was motives of state policy, rather than a spirit of intolerance, which influenced the king at the commencement of his reign, to discountenance every innovation. Indeed all the members of the blood royal seem to have inherited from the late monarch, a spirit of scepticism in regard to their own religion, and a disposition to listen with candour, so far as their attention can be diverted from the business and amusements of high life. The prince of M.— eldest half brother of the king, is almost persuaded to be a christian, and not merely, I hope, from conviction of the truth of christianity, but from a conviction of its excellence and adaptedness to his personal necessities. He allows me to approach him with great familiarity; and I sometimes venture to warn him of his danger, and exhort him to flee from the wrath to come; and he sometimes listens with the deference of a disciple, and the air of an awakened sinner. The princess of T.—

eldest sister of the king, also manifests a desire to know the truth, and receives my communications with respect. But here I need the assistance of Mrs. J. The princess is a lady of taste and elegance, and I have no doubt that she and Mrs. J. would become strongly attached to each other. Her favourable opinion is of the first importance, since she has the immediate charge of the heir apparent, a fine boy of about ten years of age. Of the six Atwenwoons, privy counselors of the king, two or three are decidedly candid and liberal. Of the Woongyes and Woondouks, the ruling court of the empire, I can, as yet, say nothing certain, it not having been convenient to form much acquaintance with them. I might mention several cases among the subordinate officers of government, in which I have been favoured with a pleased and candid attention, and have received kindnesses that I had no reason to expect.

I do hope that if we can obtain a settled residence in the capital, and enjoy an ordinary measure of the Holy Spirit, the christian religion will be gradually introduced, at least, that some precious souls will be rescued and saved.

I have lately heard of the death of dear brother Colman, and am frequently reminded of his loss, while occupied in scenes, where he was once associated with me. I am ready to reproach myself for having, in any way, consented to his leaving this country, and exposing himself to the fatal climate of Cox's Bazar, especially as the prospects under this government become more encouraging. But I trust that we were guided in all our deliberations and decisions, and that in the future world of light, we shall see, that the great designs of God were frequently

furthered by events which appear to us, at present, most disastrous.

Yours with affection and respect,  
A. JUDSON, JR.

LETTER FROM DR. JUDSON, TO DR.  
BALDWIN, OF BOSTON.

*Rangoon, Feb. 11, 1823.*

Rev. and Dear Sir,

My last to you was written just before we left Rangoon for Ava. While at Ava, yours of March last came to hand, and afforded me much consolation and encouragement. Since my return, I have received yours of July, the latest that has reached me from America. The Magazines also have all been duly received. Many thanks for all your kindnesses, and thanks to God who has excited so much interest for the Burman Mission, in the hearts of his dear children, in far distant lands.

You will learn, from my journal forwarded herewith to the corresponding secretary, the particulars of our visit to Ava. Suffice it here to say, that the Lord has been gracious to us beyond our expectation. My reception, as a minister of religion, has been very different from what it was before. A liberal and candid spirit seems to prevail among all the members of the royal family, and among many of the leading members of government. It is distinctly understood by the king, and by all who have any knowledge of me at all, that I am a thah-thah-nah-pyos-tsayah, that is, a religion-propagating teacher; and yet I have been smiled on and listened to, and by the order of the king himself, have received from the chief public minister of state, the grant of a

small piece of ground for the express purpose of building a ky-oung, (a house appropriated to sacred characters.) It is my intention, therefore, to return thither as soon as Mrs. J. arrives, who, I hear, has gone on to America. And in the mean time, I shall occupy myself in finishing the translation of the New Testament, a work, which I left unfinished with great reluctance, and which I rejoice to have leisure to re-assume.

During my absence, one of the best of our church members, the sister of Mah Men-la, was called from this world, to join, I trust, the church triumphant. She died in peace and joy, professing her belief in Jesus Christ, and saying, that she should soon be with him in heaven.

During the whole of my residence at Ava, I was severely afflicted at intervals with the fever and ague. I did hope, that a change of climate would effect my cure; but the disorder has followed me to Rangoon, and I am subject to it every other day. Brother P. was apprehensive that it would terminate fatally, having resisted every medical application, and become so deeply rooted; and he would have accompanied me hither had I not dissuaded him. My only hope now is, that it will exhaust itself, before my constitution is exhausted; but the Lord's will be done. I could wish to live to finish the New Testament, and I should also be happy to see a little church raised up in Ava, as there has been in Rangoon. But the ways of God are not as the ways of man. He does all things well. Glory be to his holy name forevermore.

Yours, very respectfully,

A JUDSON, JUN.



DR. JUDSON'S JOURNAL CONTINUED  
FROM AUGUST 21, 1822.

AFTER much tedious detention, resulting from our connection with government, brother Price and myself set out from Rangoon, on the 28th of August, in a boat furnished at the public expense; and on 27th of Sept. reached Ava, the present capital, a few miles below Ah-mah-rah-pore. We were immediately introduced to the king, who received brother Price very graciously, and made many inquiries about his medical skill, but took no notice of me, except as interpreter. The At-weawoon Moungh Zah, however, immediately recognized me, made a few inquiries about my welfare, in presence of the king, and after his majesty had withdrawn, conversed a little on religious subjects, and gave me some private encouragement to remain at the capital.

Oct. 1.—To-day the king noticed me for the first time, though I have appeared before him nearly every day since our arrival. After making some inquiries, as usual, about brother Price, he added, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." He proceeded to make a few inquiries about my religion, and then put the alarming question, whether any had embraced it. I evaded, by saying, "Not here." He persisted, "Are there any in Rangoon?" "There are a few." "Are they foreigners?" I trembled for the consequences of an answer, which might involve the little church in ruin; but the truth must be sacrificed, or the consequences hazarded, and I therefore replied, "There are some foreigners and some Burmans." He remained silent a few moments, but presently showed that he was not displeased, by

asking a great variety of questions on religion, and geography, and astronomy, some of which were answered in such a satisfactory manner, as to occasion a general expression of approbation in all the court present. After his majesty retired, a than-dautsen (a royal secretary) entered into conversation, and allowed me to expatiate on several topics of the Christian religion, in my usual way. And all this took place in the hearing of the very man, now an Atwenwoon, who, many years ago, caused his uncle to be tortured almost to death under the iron maul, for renouncing Boodhism and embracing the Roman Catholic religion! but I knew it not at the time, though, from his age, a slight suspicion of the truth passed across my mind. Thanks to God, for the encouragement of this day. The monarch of the empire has distinctly understood, that some of his subjects have embraced the Christian religion, and his wrath has been restrained. Let us then hope, that, as he becomes more acquainted with the excellence of the religion, he will be more and more willing, that his subjects should embrace it.

Oct. 3.—Left the boat, and moved into the house ordered to be erected for us by the king. A mere temporary shed, however, it proves to be, scarcely sufficient to screen us from the gaze of people without, or from the rain above. It is situated near the present palace, and joins the enclosure of Prince M—, eldest half brother of the king.

Oct. 4.—On our return from the palace, whither we go every morning after breakfast, Prince M— sent for me. I had seen him once before, in company with brother Price, whom he called for medical advice. To-day he wished to converse on science and religion. He is a fine young



man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Aya, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace.

Oct. 15.—For ten days past have been confined with the fever and ague. To-day, just able to go to the palace, and have a little conversation with some of the court officers. Afterwards visited Prince M—.

Oct. 16.—Had a very interesting conversation, in the palace, with two of the Atwenwoons and several officers, on the being of God, and other topics of the Christian religion. Some of them manifested a spirit of candour and free inquiry, which greatly encouraged me.

Oct. 21.—Visited the Atwenwoon Mounz Z—, and had a long conversation on the religion and customs of foreigners, in which I endeavoured to communicate as much as possible of the gospel. Upon the whole, he appeared to be rather favourably disposed, and on my taking leave, invited me respectfully to visit him occasionally. Thence I proceeded to the palace, but met with nothing noticeable; and thence to the house of Prince M—, with whom I had an hour's uninterrupted conversation. But I am sorry to find that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the Christian religion,

would be liable to persecution. He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

Oct. 22.—Brother Price went to Ah-mah-rah-pore to meet a gentleman just arrived from Rangoon, who we hope may have letters for us. Made an introductory visit to Prince T—, second own brother of the king. He received me with the affability which characterizes his intercourse with foreigners. At night, brother Price returned, with a large parcel of letters and magazines and newspapers from our beloved, far distant native land, and what was still more interesting to me, eight sheets from Mrs. Judson, on her passage towards England, the first direct intelligence I have received from her, since she left Madras roads. The Divine blessing appears to have crowned her efforts, and those of the pious captain of the ship, to the hopeful conversion of several souls, and among others, the ladies of a family of rank, her fellow-passengers. At the last date, April 24th, she was under the line, in the Atlantic, and experienced a slight return of her complaint, after having long indulged the hope that it was completely removed. A single line from Bengal informs me of the death of our dear brother Colman, but leaves me ignorant of all the particulars. May our bereaved sister be supported under this heaviest of all afflictions; and may the severe loss, which the mission has sustained, be sanctified to us all.

Oct. 23.—Had some pleasant conversation with Mounz Z—, in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country,

and authorized me to invite American ships to his dominions, assuring them of protection, and offering every facility for the purposes of trade.

Oct. 24.—Visited Moúng Z—, at his house. He treated me with great reserve, and repelled all attempts at conversation. Afterwards called on Prince M—, and spent a long time with him and the officers in waiting. The whole tract was read before them, by one of the secretaries. In the afternoon, went out of town to visit Moug-Shwa-thah, former viceroy of Rangoon. During our absence, Prince M—, sent to our house to call me, saying that a learned pundit was in attendance, with whom he wished to hear me converse. I mention the circumstance as somewhat indicative of the Prince's mind.

Oct 25.—A tedious, unprofitable day, the forenoon spent in the palace to no purpose, and the afternoon, with Prince M— and Prince T—, at their houses, without being able to introduce any religious or useful conversation.

Oct. 26.—While I lay ill with the fever and ague, some days ago, a young man, brother of an officer of Prince M—, visited me, and listened to a considerable exposition of gospel truth. Since then, he has occasionally called, and manifested a desire to hear and know more. This evening, he came to attend our evening worship, and remained conversing till 9 o'clock. I hope that light is dawning on his mind. He desires to know the truth, appears to be, in some degree, sensible of his sins, and has some slight apprehension of the love and grace of the Lord Jesus Christ.

Oct. 28.—Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,)

some view of the nature of the atonement, and cried out, "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged, that he could not resist my arguments in favour of the Copernican system; and that, if he admitted them, he must also admit, that the Boodhist system was overthrown. In the afternoon visited Prince T—. A hopeless case.

Oct. 29.—Made an introductory visit to the great Prince, so called, by way of eminence, being the only brother of the queen, and sustaining the rank of chief Atwenwoon. Have frequently met him at the palace, where he has treated me rather uncourteously; and my reception to-day was such as I had too much reason to expect.

Oct. 30.—Spent part of the forenoon with Prince M— and his wife, the princess of S—, own sister of the king. Gave her a copy of Mrs. Judson's Burman catechism, with which she was much pleased. They both appear to be somewhat attached to me, and say, do not return to Rangoon, but, when your wife arrives, call her to Ava. The king will give you a piece of ground, on which to build a ky-oung, (a house appropriated to the residence of sacred characters.) In the evening, they sent for me again, chiefly on account of an officer of government, to whom they wished to introduce me.

Oct. 31.—Visited the Atwenwoon Moug K—, whom I have frequently met at the palace, who has treated me with distinguished candour. He received me very politely, and laying aside his official dignity, entered



into a most spirited dispute, on various points of religion. He pretended to maintain his ground without the shadow of doubt; but I am inclined to think that he has serious doubts. We parted in a very friendly manner, and he invited me to visit him occasionally.

Nov. 1.—Visited the Tsetkyah woongyee, at his particular request, with brother Price. He made the usual inquiries, medical and theological, and treated us with marked politeness.

N. B. The Woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The Atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the Woongyees are the Woondouks, *assistants* or deputies of the Woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

Nov. 6.—Since the last date, have been confined with another return of the fever and ague.

Nov. 7.—Ventured to call again on the great Prince, and was rather better received, but had no religious conversation.

Nov. 11.—Visited the than-dau-tsen Moug Tsoo (of Oct. 1st) and spent an hour very agreeably, though unable to introduce religion. He manifests more personal friendship, than any other of my Ava acquaintances.

N. B. Understood that, according to the public registers, 40,000 houses have removed from Ah-nah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

Nov. 12.—Spent the whole forenoon with Prince M— and his wife. Made a fuller disclosure than ever before, of the nature of the Christian religion, the object of Christians in sending me to this country, my for-

mer repulse at court, and the reason of it, our exposure to persecution in Rangoon, the affair of Moug Shwa-gnong, &c. &c. They entered into my views and feelings with considerable interest; but both said, decidedly, that though the king would not himself persecute any one on account of religion, he would not give any order exempting from persecution, but would leave his subjects, throughout the empire, to the regular administration of the local authorities.

After giving the Prince a succinct account of my religious experience, I ventured to warn him of his danger, and urge him to make the Christian religion his immediate personal concern. He appeared, for a moment, to feel the force of what I said, but soon replied, "I am yet young, only twenty-eight. I am desirous of studying all the foreign arts and sciences. My mind will then be enlarged, and I shall be capable of judging whether the Christian religion be true or not." "But suppose your highness changes worlds in the mean time." His countenance again fell. "It is true," said he, "I know not when I shall die." I suggested, that it would be well to pray to God for light, which, if obtained, would enable him at once to distinguish between truth and falsehood; and so we parted. O, Fountain of Light! shed down one ray into the mind of this amiable Prince, that he may become a patron of thine infant cause, and inherit an eternal crown.

Nov. 14.—Another interview with Prince M—. He seemed at one time almost ready to give up the religion of Gaudama, and listened, with much eagerness and pleasure, to the evidences of the Christian religion. But presently two Burman teachers came in, with whom he immediately joined, and contradicted all I said.



*Nov. 18.*—Visited the princess of T—, at her particular request. She is the eldest own sister of the king, and therefore, according to Burman laws, consigned to perpetual celibacy. She had heard of me from her brother-in-law, Prince M—, and wished to converse on science and religion. Her chief officer and the mayor of the city were present; and we carried on a desultory conversation, such as necessarily takes place on the first interview. Her highness treated me with uncommon affability and respect, and invited me to call frequently.

*Nov. 26.*—Have been confined since the 21st, with a third attack of the fever and ague. To-day, went to the palace, and presented a petition for a certain piece of ground within the walls of the town, "to build a kyoung on." The king granted it, on condition that the ground should be found unoccupied.

*Nov. 28.*—Spent the whole day at the palace, in endeavouring to secure the ground petitioned for. At night, the land measurer general's secretary accompanied me to ascertain the premises, and make out a plan of the place.

*Nov. 29.*—The land measurer general reported to the Atwenwoons, that the ground was not actually occupied, but having been the site of a kyoung, when formerly the city was the seat of government, must be considered sacred and unalienable, in which opinion nearly all the Atwenwoons coincided, notwithstanding the king's decision to the contrary.

Had an interesting interview with Prince M—, and presented him with a copy of the three last chapters of Matthew, in compliance with his wish to have an account of the death and resurrection of Jesus Christ. He appeared concerned for our failure to-day in the privy council, but still maintained, that though the

ground was sacred, it might with propriety be given to a priest, though not a priest of Gaudama, and advised me to make another application to the king.

*Dec. 25.*—I have had nothing scarcely of a missionary nature to notice, since the last date, having been employed most of the time (that is, in the intervals of two more attacks of fever and ague) in endeavouring to procure a piece of ground within the city, but have been defeated at every point. At one time, I had received the king's positive order for the place above-mentioned, and, at considerable expense, passed it through the privy council and the supreme court, as far as the chief Woongyee; but as soon as he saw it, he disputed its propriety; and at the next morning levee, which he summoned me to attend, he civilly told his majesty that the ground was sacred, and ought not to be given away. Three of the Atwenwoons joined him. The king at first remained silent; but at length said, "Well, give him some vacant spot." And thus was the order cancelled. As for the vacant spot, if we are debarred all sacred ground, I believe it will be impossible to find it within the walls either of the inner or the outer city, such is the immense demand for places, occasioned by the perpetual emigration from the old city.

In prosecuting this business, I had one noticeable interview with the king. Brother Price, and two English gentlemen were present. The king appeared to be attracted by our number, and came toward us; but his conversation was directed chiefly to me. He again inquired about the Burmans who had embraced my religion. "Are they real Burmans? Do they dress like other Burmans?" &c. I had occasion to remark, that I preached every Sunday. "What! in Burman?" Yes:

“let us hear how you preach.” I hesitated. An Atwenwoon repeated the order. I began with a form of worship, which first ascribes glory to God, and then declares the commands of the law of the gospel; after which I stopt. “Go on,” said another Atwenwoon. The whole court was profoundly silent. I proceeded with a few sentences declarative of the perfections of God, when his majesty’s curiosity was satisfied, and he interrupted me. In the course of subsequent conversation, he asked what I had to say of Gaudana. I replied, that we all knew he was the son of king Thog-dau-dah-nah; that we regarded him as a wise man and a great teacher, but did not call him God. “That is right,” said Moug K. N. an Atwenwoon who has not hitherto appeared very friendly to me. And he proceeded to relate the substance of a long communication which I had lately made to him in the privy council room, about God, and Christ, &c. And this he did, in a very clear and satisfactory manner, so that I had scarcely a single correction to make in his statement. Moug Z.—encouraged by all this, really began to take the side of God, before his majesty, and said, “Nearly all the world, your majesty, believe in an eternal God; all, except Burmah and Siam, these little spots!” His majesty remained silent; and after some other desultory inquiries, he abruptly arose and retired.

*Jan. 2.*—To-day I informed the king, that it was my intention to return to Rangoon. “Will you proceed thence to your own country?” “Only to Rangoon.” His majesty gave an acquiescing nod. The Atwenwoon Moug Z— inquired, “Will you both go, or will the doctor remain?” I said that he would remain. Brother Price made some re-

mark on the approaching hot season, and the inconvenience of our present situation: on which Moug Z—, inferring that it was on account of the climate that I was about leaving, turned to me, saying, “Then you will return here, after the hot season.” I looked at the king, and said, that if it was convenient, I would return; which his majesty again sanctioned by an acquiescing nod and smile, and in reply to brother Price, said, “Let a place be given him.” Brother Price, however, thinks of retaining the small place on which we now live, for medical purposes, and getting a place at Chagaing, on the opposite side of the river, for his permanent residence,

In the evening, had a long conversation with Moug Z—, on religion. He believes that there is an eternal God, and that Gaudama, and Christ, and Mahomet, and others, are great teachers, who communicated as much truth respectively as they could; but that their communications are not the word of God. I pressed my arguments as far as I dared; but he seemed to have reflected much on the subject, and to have become quite settled and inflexible in his conclusions. He may be called a Deistic Boodhist, the first that I have met in the country. On parting, however, he remarked, “This is a deep and difficult subject. Do you, teacher, consider further, and I also will consider.”

*Jan. 7th.*—Among the many places which I endeavoured in vain to procure, was a small one, (sufficient for one family only,) pleasantly situated on the banks of the river, just without the walls of the town, and about a mile from the palace. But it had been appropriated by the chief Woongyee, and partly fenced in, with the intention of building a temporary zayat for his recreation and



refreshment, when accompanying the king in that quarter of the city, and was, therefore, placed beyond any reasonable hope of attainment. Among other desperate attempts, however, I wrote a short petition, asking for that place, and begging leave to express my gratitude by presenting a certain sum of money. It was necessary to put this into his own hand; and I was, therefore, obliged to follow him about, and watch his movements, for two or three days, until a favourable opportunity occurred, when he was apart from all his retinue. I seized the moment, presented myself before him, and held up the paper. He read it, and smiled—"You are indefatigable in your search after a place. But you cannot have that. It is for my own use. Nor, if otherwise, could you get it for money. Search further."

I now concluded to return to Rangoon for the present, and wait until the town should be settled, when, as all inform me, I shall be able to accommodate myself better. I accordingly informed the king of my purpose, as mentioned above, and began to look about for a boat. In the mean time, it occurred to me, to make a "seventh attempt to fix the thread," and I sought another opportunity with the chief Woongyee, a being who is really more difficult of access than the king himself. This evening I was so fortunate as to find him at his house, lying down, surrounded by forty or fifty of his people. I pressed forward into the foremost rank, and placed myself in a proper attitude. After a while, his eye fell upon me, and I held up a small bottle of eau de luce, and desired to present it. One of his officers carried it to him. He happened to be much pleased with it, and sat upright—"What kind of a house do you intend to build?" I told him, but added, "I have no place to build on, my lord." He remained in a meditating attitude a few moments, and then suddenly replied, "*If you want the little enclosure take it!*" I expressed my gratitude. He began to take more notice of me—inquired about my character and profession—and then entered, with considerable

spirit, on the subject of religion. After some conversation, he desired a specimen of my mode of worship and preaching; and I was obliged to repeat much more than I did before the king; for whenever I desisted, he ordered me to go on. When his curiosity was satisfied, he lay down, and I quietly retired.

*Jan. 8th.*—After taking the best advice, Burman and foreign, I weighed out the sum of money mentioned in the private petition, together with the estimated expense of fencing the place given me by the Woongyee, and in the evening carried it to his house, where I was again fortunate in finding him in the same position as yesterday evening. A few noblemen and their attendants were present, which prevented me from immediately producing the money. His excellency soon took notice of me, and from 7 o'clock till 9, the time was chiefly occupied in conversation on religious subjects. I found opportunity to bring forward some of my favourite arguments, one of which, in particular, seemed to carry conviction to the minds of all present, and extorted, from the great man, an expression of praise—such praise, however, as is indicative of surprise, rather than approbation. When the company retired, my people at the outer door overheard one say to another, "Is it not pleasant to hear this foreign teacher converse on religion?" "Ay," said the other, "but his doctrines are derogatory to the honour of lord Gaudama." When they were gone, I presented the money, saying that I wished to defray the expense of fencing the ground, which had been graciously given me. His excellency was pleased with the offer, but gently declined accepting any thing. He then looked steadily at me, as if to penetrate into the motives of my conduct, and recollecting the manœuvres of the first English settlers in Bengal, thought he had discovered something—"Understand, teacher, that we do not give you the entire owning of this ground. We take no recompense, lest it become American territory. We give it to you for your present residence only; and when



you go away, shall take it again." "When I go away, my lord, those at whose expense the house is to be built, will desire to place another teacher in my stead." "Very well; let him also occupy the place; but when he dies, or when there is no teacher, we will take it." "In that case, my lord, take it."

*Jan. 10th.*—Spent the whole of yesterday and to-day with various secretaries and officers of government, in getting actual possession of the ground given me.

*Jan. 13th.*—Built a small house, and stationed one of the disciples and family, to keep the place during my absence.

*Jan. 18th.*—Removed to Chagaing, into a house which Prince M— has allowed brother Price to build on his ground, in expectation that a change of air and residence would relieve me from the fever and ague, under which I suffer nearly every other day. It is my intention, however, to return immediately to Rangoon, the time being nearly expired, which I at first proposed to spend in Ava, and the ends for which I came up being sufficiently gained.

*Jan. 22d.*—Took leave of Prince M—. He desired me to return soon, and bring with me all the Christian scriptures, and translate them into Burman; "for," said he, "I wish to read them all."

*Jan. 24th.*—Went to take leave of the king, in company with Mr. L. collector of the port of Rangoon, who arrived last evening. We sat a few moments conversing together. "What are you talking about?" said his majesty. "He is speaking of his return to Rangoon," replied Mr. L. "What does he return for? Let him not return. Let them both, (that is, brother Price and myself,) stay together. If one goes away, the other must remain alone, and will be unhappy." "He wishes to go for a short time only," replied Mr. L. "to bring his wife, the female teacher, and his goods, not having brought any thing with him

this time; and he will return soon." His majesty looked at me, "Will you then come again?" I replied in the affirmative. "When you come again, is it your intention to remain permanently, or will you go back and forth, as foreigners commonly do?" "When I come again, it is my intention to remain permanently." "Very well," said his majesty, and withdrew into his inner apartment.

Heard to-day of the death of Mah Myat-la, sister of Mah Men-la, one of the most steadfast of the church in Rangoon.

*Jan. 25th.*—Embarked on a small boat, intending to go day and night, and touch no where, in order to avoid the robbers, of which we have lately had alarming accounts.

*Feb. 2d.*—*Lord's-day.*—At one o'clock in the morning, reached Rangoon, seven days from Ava.

The Nan-dau-gong disciples soon came over from Dah-lah, on the opposite side of the river, whither they and the Pah-tsooan-doung disciples and inquirers have taken refuge, to escape the heavy taxations and the illegal harrassments of every kind, allowed under the new viceroy of Rangoon. Others of the disciples have fled elsewhere, so that there is not a single one remaining in Rangoon, except three or four with us. The Nan-dau-gong disciples' house has been demolished, and their place taken by government, at the instigation of their neighbours, who hate them on account of religion. Mah Myat-la died before the removal. Her sister gave me the particulars of her death. Some of her last expressions were—"I put my trust in Jesus Christ—I love to pray to him—I am not afraid of death—shall soon be with Christ in heaven."

A letter from Mrs. Judson, in England, informs me, that she is going to America, and will not be here under several months. I propose, therefore, waiting her return, and occupying the interval in finishing the translation of the New Testament.

[Lum.]

LETTER FROM MRS. COLMAN TO A  
LADY IN BOSTON.

*Calcutta, May 1, 1822.*

My dear Mrs. S.

MR. S.'s letter of Oct. 7, 1822, addressed to my dear, departed companion, was received about six weeks ago. You can better imagine than I can describe the very peculiar emotions it excited. It is, however, a great satisfaction to my feelings, to find that the plans formed at Cox's Bazar, respecting the schools, &c. were approved of, though it may be the will of Divine Providence they should never be executed.

I have recently been requested by the "Bengal Christian School Society," to take the superintendence of their Bengalee Female Schools. It being an employment so congenial to my feelings, and the prospect of my returning either to Chittagong or Rangoon appearing so uncertain, I felt it a duty to comply with the request; at least, I have agreed to take charge of the schools until I hear from America. Should it then appear expedient, I am quite at liberty to relinquish my present situation. Since the first of March, I have been daily engaged in studying the Bengalee language, and visiting the schools. I have at present six under my care, comprising in all, about 150 girls. The number will be increased according to the increase of the funds for their support.

According to the letter of Mr. S. there was a prospect of your raising something among "the good ladies of Boston," for the support of a school at Cox's Bazar. I earnestly hope they will yet have an opportunity of contributing to that special object; for I am unwilling to think the station in that place will be en-

tirely relinquished. But if it should, I need not say, it will be exceedingly gratifying to my feelings to have the sum appropriated to the support of a Bengalee female school. The sum necessary for the annual expense of one is about sixty dollars. I have the pleasure to send you the address of the Society. With kind regards to Mr. S.

I remain affectionately yours,

E. W. COLMAN.



### ENGLISH BAPTIST MISSION.

AN ADDRESS TO AMERICAN CHRISTIANS IN BEHALF OF THE BENGAL CHRISTIAN SCHOOL SOCIETY.

Dear Christian Friends,

AMIDST the numerous and laudable efforts which are now made in the cause of religion and humanity, the partial beholder might be tempted to imagine that almost every call on Christian benevolence has at length been heard and obeyed. But alas! how frequently have the wretched and forlorn taken up their abode at our own doors, whilst we have neither beheld their sufferings nor heard their complaints! and when by some sudden occurrence, our attention to their circumstances has been excited, like Columbus discovering your extensive continent, we have been astonished that such an object could be so long concealed from the knowledge and attention of mankind. A feeling of this kind was not uncommon when the first appeals were made to the Christian public in behalf of Missionary Societies; and it is hoped, that a similar impression will be produced by the consideration of the momentous object which the BENGAL CHRISTIAN SCHOOL SOCIETY NOW



commends to the prayers and exertions of all denominations of Christians.

The small success of the Gospel in India, has long been the subject of exulting scorn to the infidel, and deep sorrow to the Christian: whilst your devoted Missionaries, and those of other countries, as they have successively fallen victims to this inhospitable climate, have only left the demon of superstition still entrenched in his mighty fortifications, and laughing to scorn their feeble efforts to subvert his empire. It becomes us, therefore, seriously to inquire if there be not some other mode of attack to which, by the blessing of God, we may more successfully resort: and the voice of experience, as well as of observation, replies in the affirmative. Yes,—appalling as are the ramparts of idolatry, they are not impregnable—this moral Babylon, which has hitherto defied all external opposition, is divided by a stream which, if diverted into a proper channel, will at some favourable moment afford easy access to its unguarded passes, and deliver the city into our hands. The children of this country are not yet habituated to the practice of idolatry; and they are, therefore, in the fairest condition for imbibing the principles of Christianity: and if their minds be pre-occupied by proper instruction, those evils may be prevented, which it is so difficult to correct.

But you inquire, “Will Parents allow their offspring to receive religious instruction, and will these young persons regard it?” It is our happiness to assure you that they will.—During the last few years a most astonishing alteration in their sentiments on this point, has been effected among the natives in India. When Mr. MAY, a Mis-

sionary of the London Missionary Society, first took up his residence at Chinsurah, so deeply rooted were their prejudices against even the semblance of Christianity, that the most distant allusion to it was the signal of alarm. On one occasion, when his boys were seated in School, their eye was attracted by the word “Jehovah,” which their excellent teacher had inserted in one of the lessons on his reading Cards; when in a moment, as if the mystic letters had possessed the miraculous power which Jewish superstition formerly ascribed to them, the children were scattered in every direction; Mr. MAY being left alone to explain the strange phenomenon. But now multitudes of children are daily taught to read “the Holy Scriptures, which are able to make them wise unto salvation.” And it has been ascertained that prudence and affection are generally successful in securing their attention to the solemn truths which they are taught.

And while their desire for it is thus remarkable, their ability for improvement is not less conspicuous. In early life the mental powers of the Bengalese appear to be quite equal to those of any other people, and we believe it to be only the want of opportunity which prevents them from rising to the intellectual and moral eminence of the West. Circumstances and situation have made all the difference between them; and they forcibly illustrate the sentiment of a modern writer, who justly observes, “Many of those whom the pride of refinement has styled barbarians, have contained capacities, which if they had been called forth by education, would have excited not only the respect, but the astonishment of mankind. Nature has made more Statesmen than have



governed States, more Generals than have headed Armies; more Philosophers than have taught; more Orators than have harangued, more Poets than have sung. Wonderful talents for literature, for eloquence, for science, for government, have been prevented from making their appearance, by the want of that cultivation which would have drawn them forth." Yet these natural qualities form a small part of their character:—they are possessed of immortal perishing souls, to which the grand catholicism of Christianity is as applicable as to any other class of our fellow creatures. And is it not inexpressibly painful to see so many millions who are endowed with those faculties which might adorn and bless the world, and possessed of those natures which might flourish with immortal bloom, like many of the plants on their native soil, fall a prey to their own luxuriance, and perish through the want of some friendly hand to give them a proper direction?

Only one feature more in their circumstances need be mentioned, to shew the importance of affording them religious instruction. In this country the wants of man are few, and a moderate proportion of labour is adequate to supply them; consequently his leisure time is very considerable. Any of the natives can comfortably support himself and his family by labouring six hours per day; and, therefore, at least, the same space of time which is now spent in indolence or sin, might be employed in profitable studies. And what might be expected if this were the case? The moral element of this country would probably as much surpass that of others in ripening the fruits of the Spirit, as its natural one does now in fostering those of nature.

We wish, however, to call your attention principally to the wants of the native Female Children, whose spiritual welfare it will be a chief design of the "Bengal Christian School Society" to promote. The lucid statements which have so frequently been given respecting the degraded condition of these wretched creatures, render it unnecessary for us to say any thing on the subject; and indeed were we disposed to do so, modesty would lead us rather to cast a mantle over this revolting spectacle than to disclose it; and while we approach to administer relief, like the two sons of Noah, to do it with averted eyes. It has long been questioned whether Females in this country were accessible to Christian charity, but on this subject, a doubt can no longer exist. By the late efforts of an excellent and zealous female, who was sent out from England to this city for the express purpose of imparting instruction to native Female Children, it has been fully evinced that they are willing to receive it. Yes, let it echo through the world, that in Calcutta and its environs nearly three hundred native Female Children are daily educated in the arts of domestic life, and the principles of true religion. Such a fact, we trust, will be sufficient to warrant our most extensive efforts for the further advancement of this interesting object.

These, then, are the designs and motives which have led to the formation of the "BENGAL CHRISTIAN SCHOOL SOCIETY," which now submits its appeal to your serious reflection—and shall it plead in vain? We feel persuaded that it will not. We know the cause needs only to be stated to be relieved. But our hopes are directed considerably to you, our Female

Friends; and surely if there be one benevolent Institution whose claims on your support are paramount to all others, it is this. Only let gratitude for your own privileges, and pity for your sex, have their legitimate influence on your heart, and we fear not for your assistance. Suffer us, then, to urge these claims on your serious attention. We know that if we could give you an adequate idea of the necessity which there is for your zealous exertions, you would not for a moment hesitate in deciding on your duty. And shall it be said, then, that you neglected the claims of wretched millions on your benevolence, because they had not advocates who could do them justice? Shall it be said that you could weep at the sad story of Jephthah's daughter, whose fate is at least dubious, because it was embellished with the graces of poetry, and consecrated by the charms of music; and that you could hear of the annual immolation of hundreds of Indian Females with indifference, because they have no Handel to embalm their memory, and no muse to chant their funeral dirge? O remember that their claims are enforced by the dying injunction of the Son of God; and let his authority supply the defect of human eloquence; and by your personal contributions, your active efforts in forming Auxiliary Societies, and especially by your earnest prayers for the influence of the Holy Spirit to be poured out on this Institution, show yourselves its warm and zealous patrons.

Annexed is a summary of the principles on which this Society intends to proceed.

*First.*—To disseminate only religious instruction, upon a more extended scale than has hitherto been adopted, without, however, interfering with the individual

labours of those who are now employed in the same department of Missionary engagements.

*Secondly.*—To exclude every thing like sectarianism from its constitution, and unite the efforts of all Christians, in every part of the world, who are disposed to co-operate with it.

*Thirdly.*—To pursue the cheapest and most extensive mode of carrying its designs into effect. And for this reason to adopt the plan which is generally denominated "The indigenous system;" that is, to graft religious instruction on native Schools; which is accomplished by paying a limited sum to any Schoolmaster who will teach his pupils those books which we wish to introduce among them.

*Fourthly.*—Till the public in this country seem ripe for an appeal to be made to them in behalf of the Society, and the natives shall become sufficiently interested in it to countenance it themselves, to depend for its support principally on Auxiliary Societies, formed in Europe and America, as well as private subscriptions and contributions.

*Fifthly.*—To have two distinct funds, one for the Male and the other for the Female Children, that contributors may not be restrained in choosing the object of their liberality.

*Sixthly.*—If God shall bless the Society with that success which we anticipate, to extend its operations, not only to Bengal, but if possible to the whole of India.

Signed, in the Name of the Committee,

EUSTACE CAREY, }  
J. B. WARDEN, } *Sec'ys.*

Calcutta, Dec. 25, 1822.

\* \* \* We have taken the liberty of requesting D. BETHUNE, Esq. of New York, kindly to



receive contributions in behalf of the Society; and we feel the fullest confidence that this gentleman will readily oblige us in this particular.

(Signed,)

EUSTACE CAREY,  
J. B. WARDEN.

EXTRACTS FROM A PRINTED COMMUNICATION, DATED CALCUTTA, FEB. 18. 1823, ENCLOSED IN A LETTER TO MR. SHARP, BY MR. WARD.

*Mongheer.*—Mrs. Chamberlain, in a letter to Serampore, dated 31st of Dec. says, “You will be glad to hear, that the Lord is causing the seed sown by my dear departed husband to spring up in some hearts. We expect four native women to be baptized before the close of the week: two of them say, it was under Mr. Chamberlain’s Hindoost’haneer preaching that they were brought to see their lost state as sinners. Another says, it was his preaching that made her first begin to read the scriptures, but she did not feel the power of religion till within the last 5 or 6 months: this is the wife of our native preacher Nyansook. The other is an elderly woman, who was brought to hear the word by the persuasion of a friend. She has constantly attended the preaching of Nyansook since my dear husband’s death, and the work in her appears to have been gradual. At the same time is to be baptized a European who was proposed in Mr. Chamberlain’s time: and thus are fulfilled the lines of Dr. Watts:

“Tho’ seed lie buried long in dust,  
It shan’t deceive our hope,  
The precious grain can ne’er be lost,  
For grace ensures the crop.”

Nyansook is full of joy on this occasion: he says there are three or four other men who he thinks

have experienced a change of heart: one is a very promising young man, a zemindar.”

SERAMPORE.

*Translations.*—The whole Bible in the Chinese is about to issue from the press, in five volumes, or in one volume 4to. It is a ground of thankfulness, that the means for accomplishing this great work have not failed till its completion. A new Translation Memoir is now in the press. During the month of December, Dr. Carey was seriously indisposed; but by the mercy of God he has been enabled to resume his translation and other labours.

The annual examination of the students of Serampore College took place on the 9th of January, in the Collège hall, at which His Excellency Colonel Krefting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushukoomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoost’han. At the close of the Examination, His Excellency Colonel Krefting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerbhoom, in addition to the one baptized a month or two ago.

On the 23d December, the Marchioness of Hastings, accompanied by lady Harriet Paget, and several other ladies and gen-

plemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

The Rev. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa, as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross (the loss of cast may properly be compared to a crucifixion) and following the Redeemer.

The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

On Lord's-day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall Bazar

chapel at Calcutta, by brother C. C. Aratoon.

*Chittagong.*—Mr. Fink thus writes under the date 31st December. "A few days ago I was visited again by the same Burman (with whom I used to converse about religion,) and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, "Have mercy on me, O God of these gentlemen."—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendant of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as, Q. What is religion? A. That worship or homage due to God considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? The Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in Society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope,



that there will be some in this Institution who will have cause to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, in teaching the monitors Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering, I was painfully obliged to give up this part of my work."

*Dinagapore.*—"Victory to the Lord.—The petition of Shree Ram Nidhee christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about 18 miles from Dinagapore, where, from the 18th to 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings: many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamahul to the distance of three or four miles all around. We have also at Sadamahul worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Nekmurud, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars re-

specting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says, he has at present, not less than *twelve candidates for baptism.*

## DOMESTIC MISSION.

### HAYTI.

#### MR. PAUL'S LETTERS.

By letters from Mr. Paul, we are encouraged to hope, that his mission to Hayti will be attended with pleasing effects. At an interview with President Boyer, in which he stated the objects for which he had been sent out, he received permission to preach the gospel; and also many assurances of personal kindness and good will. Extracts from two of his letters will give our readers some idea of his future prospects of success on that Island.

*Port-au-Prince, July 16, 1823.*

Rev. and Dear Sir,

It is my duty to announce to you, that I obtained an interview yesterday, with his Excellency the President, at the government house, which lasted not far from two hours. I was introduced to him, by Gen. E—. My credentials were previously translated into French, and handed him with the letter and Bibles I received from New York. After the formal introduction, we took our seats, when I said, I presume your Excellency has been apprized of the object and design of my Mission to this highly favoured country. He informed me he had received his letter and my credentials, and the Bibles, &c. for which he tendered his thanks, and was abundantly satisfied with my papers, and sorry that such was the situation of the people, that they were not prepared to receive or hear

another religion, contrary to that of the establishment of the country. However, he hoped, in a future day, the time would come, when all religions would rejoice together. Gen. E——. was present.

I endeavoured to explain to them, the real object of my visit to this island, and the feelings of the Board, together with my own, and that I felt deeply interested in their present, and everlasting welfare. After bringing into view other considerations, his Excellency told me I might preach in a private house or hall, and that he hoped the time was not far distant, when we should build houses of worship and enjoy them unmolested. And both of them affectionately told me not to be a stranger, nor treat them as such, but to call at their houses often; they should always be glad to see me.

Now if the Lord Jesus is with me, I know his name will be glorified, and sinners converted to him.

My affectionate regards to the Board.

I remain yours in Christian love,

THOMAS PAUL.

REV. MR. S.

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*Cape Hayti, Aug. 6, 1823.*

Rev. and Dear Sir,

My last to you, was dated Port-au Prince. I was favoured of the Lord, so that I obtained liberty to preach the Gospel on this island. In this, my best friends told me that they had no idea I should succeed. I told them, that the object I had in view, was the cause of God, and my hope was in him, and I believed I should not be confounded. I was with the Heads of Government a considerable time;

at length my petition was granted, and the government pledged to protect me.

When I returned, every one was anxious to hear the result, and when they were informed that I had liberty to preach, their hearts melted within them, and they blessed God and took courage. I distributed a number of Bibles in the course of the week, and preached on Lord's day in the morning to about fifty men; not a female present. In the afternoon, I preached to about double that number; perhaps one third were females: the season was solemn, and many wept, and I saw none that appeared to mock. May the Lord bless the season.

Tuesday, in the morning, I was called upon to attend the funeral of a Methodist minister, who arrived at this place only two days before me; this, to me, was a solemn event. Lord, why am I spared!—O! that it might be for the declarative glory of God. In the afternoon at four o'clock, agreeably to my appointment, I attended a meeting, the season was affecting. I think some were rejoicing in the Lord who had previously entertained a hope in Christ. Capt. N. was pleased to give me my passage, from Port-au-Prince to the Cape, which is not less than twenty dollars.

I engaged several persons to form a Bible Society in that city, which is to take place on my return. Should my health be spared, I expect to be there about the first of October.

I arrived at the Cape on the 29th of July, with letters from Government to Gen. M.— which gave him great satisfaction; he was pleased to say to me, that he was very glad I had obtained my object, and I might rest secure, that nothing should be



wanting on the part of the Government, and wished to receive information when I should preach, as he would attend and hear me. Hitherto the Lord God hath blessed me. Forever blessed be his holy name.

I preached last Lord's day to a very respectable number of people. I think, my dear brother S.—you would have been pleased with the solemnity of the people; some were on their knees, and a profound silence pervaded the assembly.

At the close of this meeting, I appointed a concert of prayer for the next evening, being the first Monday in the month. There were, perhaps, one hundred and fifty persons present. We opened the meeting by reading a chapter, and spent about 15

minutes in an exhortation. Five prayers were offered, and part of six hymns were sung, and our meeting dismissed at 9 o'clock. This was one of the most interesting meetings I have witnessed since my arrival. We agreed to establish a Bible Society here as soon as possible.

We also had a meeting last evening, and found eight or ten brethren and sisters who stand fast in the faith, and we have agreed to have the Lord's supper administered next Lord's day. This again was a precious season; may thy name, O Lord, have all the glory.

My christian love to the Board, I beg a continuance in your prayers.

Yours in Christ,

T. PAUL

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## Religious Intelligence.

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### MASSACHUSETTS BAPTIST EDUCATION SOCIETY.

*Ninth Annual Report of the Executive Committee of the Massachusetts Baptist Education Society. Sept. 1823.*

At the close of the last year fifteen students were under the patronage of this society. Since that time twelve others have been admitted. One has been discharged; one has finished an English course of study, and entered on the duties of the ministry; and three have graduated at Waterville College; leaving the present number of beneficiaries, twenty-two. Of these, *eleven* are pursuing a collegiate course; *eight* are preparing for college, and *three* are devoted to English and Theological studies. Of the moral and religious deportment of the young men, the Committee have, generally, rea-

son to speak with approbation. Their state of health is, in general, good.

Upon a review of the Society's concerns the past year, the committee see cause for continued encouragement and devout thanksgiving to God. Through the divine blessing, it may now be expected, that, in every succeeding year, some of the sons of Zion, will, under the fostering hand of this christian charity, be prepared to engage in preaching the gospel of the blessed God.

From the number of students now under the care of the committee, it will be obvious, that the amount of expenditure is greatly increased: and were it not that the liberality of pious individuals had increased the funds of the society, so many young men could not have been supported.

More, it is hoped, of such as God has called by his grace unto the knowledge of his Son, will be raised up for the edification of the church, and to publish the riches of grace to a perishing world. "The harvest is great, and the labourers are few." Some of those who are venerable for their years, crowned with honours in their Lord's service, and greatly beloved for their works, must soon be gathered to their fathers. But who will occupy their places when they shall have fallen asleep? Shall Zion mourn and sit solitary as a widow, with none of her sons to guide her and break unto her the bread of life? Nay verily. A promise-performing God will not forsake the church which the Redeemer has purchased with his blood. The Lord will give the word, and *great* shall be the company of them who shall publish it. It is Jehovah's prerogative to call his servants by his grace, to qualify them by his Spirit; but it is the duty of the church to foster rising talents, to afford facilities to those who present evidence of being called of God, as was Aaron, and to call them to stations of usefulness. Let the fathers in the church look out such, and let them, with suitable precaution, encourage the diffident, and those who fear to presume upon the sacred office. Let them carefully examine all who offer themselves, and teach those who give satisfaction that they are not their own, but Christ's and the church's, to be guided by the Spirit of truth and the counsels of wisdom.

Such young men taken under the wing of an institution exclusively devoted to the objects of the gospel ministry, and where every study may have a bearing upon the qualifications of a gospel teacher, may, by divine favour, be great blessings to the

church and cause of God in the world.

To those who desire to aid this cause, especially when they are preparing to relinquish their connexion with earth; that their pious wishes may be realized, we suggest the endowment of scholarships, bearing the donor's name forever. About fourteen hundred dollars, at six per cent interest, would support one scholar a year at the average expense which is now paid.

N. W. WILLIAMS, *Sec'y.*

Sept. 17, 1823.

Note. The right, and manner of electing Trustees of the Education Society, not appearing to be clearly understood, it is hereby made known, that the original constitution under which this Society was formed, has become null and void. That the incorporation of the Executive Committee obtained in the year 1818, together with certain resolves which were passed by the Executive Committee, March 3d, 1819, and which were published in No. 54 of the American Baptist Magazine, are now the only rules by which this Society is to be governed. By these rules it is provided, that the Association may elect, as Trustees of this Society, *whomsoever they please*; that any person paying \$10 annually shall be a *Trustee*; those who pay \$50 at any one time, or who may increase their original subscription to that sum, shall be a *Trustee for life*; and every church or society paying \$50 annually, shall be allowed to appoint one *Trustee*, and any church or society paying \$150 annually, shall have the privilege of recommending candidates to be supported by the funds of this Committee, and also of selecting the place at which they shall prosecute their studies.

*Moneys received by the Treasurer of the Massachusetts Baptist Education Society.*

1823.		
July 8.	By cash from N. Jeffers, by Dr. Baldwin,	1,00
12.	do. interest of Stock, - - -	50,00
26.	do. do. - - - - -	91,50
Aug. 16	By cash from a Georgia planter, part of the proceeds of a cotton field, - - -	10,00
Sept. 18.	Baptist Church and Society, Haverhill,	5,00
	Miss. Eunice Jones, - - - - -	3,00
	Salem Juvenile Female Education Soc.	8,00
	Dunstable Female Charitable Society,	9,00
	Baptist Church, Methuen, - - -	3,00
	do. do. Charlestown, - - -	4,72
	Female Mite Society, Framingham,	13,25



Sep. 18. Mrs. Jemima Peckens, - - -	1,00
Baptist Benevolent Society, Newburyport,	5,00
do. Church and Society, do.	2,17
Baptist Church and Society, Cambridge,	69,07
Baptist Church and Society, Roxbury,	9,00
do. do. Chelmsford,	10,76
3d Baptist Church and Society, Boston,	53,20
Baptist Church and Society, Lynn,	5,00
Baptist Society, Malden,	3,00
Female Baptist Benev Soc. Newburyport	7,00
Salem Baptist Female Education Soc.	50,00
Rev. N. W. Williams,	1,00
Dea. Benjamin Keat, Danvers,	3,00
Female Cent Society, Salisbury,	5,51
Female Bap. Education Soc. Haverhill,	21,06
Baptist Education Society, Salem,	47,00
2d Baptist Church and Society, Boston,	50,00
From a late beneficiary,	2 00
From Fem. Bap. Ed. Soc. Boston,	21,00
Sept. 19. Interest on note,	30,00
Oct. 7. Baptist Female Education Soc. Newton and vicinity,	28,00
Interest on Stock and note,	246,00
Juvenile Society, Lancaster, pr. G. A. Willard,	1,00
	901,14

E. LINCOLN, Treas.

EVANGELICAL TRACT SOCIETY.

The Evangelical Tract Society was introduced to the notice of the Boston Baptist Association, at their annual meeting at Salem, in September last, and the following moneys presented to aid its funds.

*Moneys received by the Treasurer of the Evangelical Tract Society.*

Sep. 18. From Fem. Soc. Salem, Auxiliary to Evangelical Tract Society, to constitute Rev. L. Bolles Member for Life,	10,00
Female Mite Society, Littleton, to constitute Rev. Amasa Sanderson a life Member of the Evangelical Tract Society,	10,00
Rev. C. O. Kimball,	1,00
Betsy Herreman,	50
From Female Cent Society, Danvers, to constitute Rev. Arthur Drinkwater a Life Member of the Evangelical Tract Society,	10,00
Oct. 20. By part of a legacy from the late Mr. J. C. Goodwin of Berwick, from Dr. Baldwin,	78,00
	109,50

The Evangelical Tract Society was constituted in Boston, in 1811, and for several years published and gratuitously distributed many thousand Tracts annually; but in 1822 its constitution was altered so as to become principally a publishing Society. A new series of Tracts has recently been commenced, and about 30 Numbers published, which are sold at one mill a page, from which 10 per cent is deducted to all Tract Societies and Life Members. One dollar a year constitutes a member of the Society, and 10 dollars

a life member; and each contributor is entitled to draw out half his contribution in Tracts.

*Voted,* That the Association recommend the Evangelical Tract Society to the patronage of the Churches, by becoming members of the Society, or by organizing Auxiliary Societies.

N. B. In organizing Auxiliary Societies, it is recommended that an article be adopted, giving one third of the subscriptions to the parent society, to aid in publishing a greater variety of Tracts. The Society's Depository is at Lincoln & Edmands' Bookstore, No. 53 Cornhill, Boston. Heman Lincoln, Esq. Treasurer.

*Moneys received by the Treasurer of the Baptist Missionary Society of Massachusetts.*

1823.		
June 30. By Cash, interest on note,		88,00
July 1. do. from Mr. Geyer, from Mission Box,		3,00
12. By Cash, interest on Stock,		8,00
13. do. do. on Mr. Cornish's legacy,	125,00	
do. Nathan Alden, Esq.		5,00
Sep. 18. Joshua Tucker,		1,00
Warren Bird,		1,00
Salem Baptist Female Cent Society,	60,10	
African Church, Boston,		5,00
Dea. David Goodwin,		4,00
Charlestown Bap. Female Mite Society,	6,25	
Baptist Benevolent Society, Newburyport,	5,00	
do. Church and Society, do.	2,00	
Mission Box, do.		1,14
Fem. Benev. Soc. Cambridge and vicinity,	66,36	
Baptist Church and Society, Roxbury,	9,00	
Malden Female Mite Society,	2,30	
Bap. Fem. Benev. Society, Newburyport,	2,00	
Dea. B. Kent, Danvers,		1,00
Female Cent Society, Salisbury,	20,00	
do. do. Haverhill,		24,30
25. By Cash, interest on note,		73,00
Oct. 7. From Female Benevolent Society of Newton and vicinity,		39,35
16. By Cash, interest of Stock,		8,00
Contributions to Missionaries, and accounted for in their settlements, viz.		
To Rev. S. Abbott, from Females in Brownhelm,		5,84
" " Richard Scott,		4,00
" " George Robinson,		15,25
" " John M. Peck,		3,87
" " Jesse Hartwell,		6,54
" " Charles Buck,		15,57
		631,73

E. LINCOLN, Treas.

*Moneys received at the Meeting of the Boston Baptist Association, Sep. 17, by the Salem Bible Translation and Foreign Mission Society.*

Haverhill Fem. Judson Society,	11,00
Baptist Benev. Soc. Newburyport,	5,00
Church and Society, do.	2,00
Mission Box, do.	1,26
Female Cent Society, Rowley,	8,88
Bap. Fem. Ben. Soc. Newburyport,	3,00
Mission Box at Miss Eunice Eaton's, South Reading,	4,00
Collected at monthly Concert at Lynn, for Education of Heathen Children in America,	6,54
From Female Soc. Lynn,	18,50
Moneys from Amesbury, South Reading, Rowley, Danvers, Methuen, &c. the memorandum of the items being mislaid, they cannot be particularized,	10 56
Haverhill Baptist Aux. Miss. Soc. pr. Benj. Emerson, 2d.	30,00

*Moneys received by the Treasurer of the Boston Baptist Foreign Mission Society, since Oct. 25, 1822.*

1822.						
Oct. 25.	Rev. Joseph Grafton, Newton,	-	2,00	July 7.	Mrs. Sumner, Dedham, - - -	5,00
28.	Collection at Rev. Mr. Sharp's meeting house,	-	70,25	16.	Dr. Baldwin, being his subscription to Oct. 1823.	6,00
Nov. 11.	Rev. Joshua Roberts, Treas. of York Assn. the following:			Aug. 11.	A Friend, by Miss Eames,	3,00
	Shapleigh Fem. Mite Society,	5,62		28.	Donation of Mr. J. C. Goodwin, by Dr. Baldwin,	150,00
	Sanford Fem. Dime Society,	5,80		20.	Friend in Winthrop, (Me.) by Rev. Daniel Chessman,	10,00
	Kennebunk Fem. Assistant Soc.	8,55			Friend in Livermore, (Me.) by Rev. D. Chessman, same amount to be paid annually for the education of Indian children,	1,00
	Collection at York Association,	7,88-27,85			Lady at Milton, by Mr. Fairbanks,	50
13.	From a gentleman in Boston, by Rev. Mr. Sharp, for the education of two children already admitted into the School at Cox's Bazar,	-	25,00	Sept. 2.	Dea. Josiah Brown, Stratham, N. H. by Rev. F. Ellis, for Burman translations,	5,00
27.	Sunday School 2d Bap. Soc. for instructing Indian children at Fort Wayne,	1,85			Mr. Graves Brentwood, do.	1,06
Dec. 7.	Female Mite Society, Salisbury,	3,04		10.	Miss C. Lewis, Marshfield, for the Carey station of Mr. M' Coy,	2,25
	Two females in Sutton,	50		19	Charity Box, Hinsdale, by Miss Abbot,	66
	Eastern Maine Bible Soc. Association,	9,75			Bap. Fem. Mite Soc. Hinsdale, do.	4,50 5,25
27.	Christiana Lincoln,	2,00			Portland Fem. Soc. for educating Burman females, by Miss Isley,	12,50
	Baptist Church, Athol, (Mass.)	5,00			Sale of uncurrent Bill,	50
	Fem. Mite Soc. Dedham, for Mr. M' Coy's Indian Mission,	15,72		25.	Joshua Tucker,	1,00
1823. Jan. 2.	Miss Boynton, (Vt.) by Mr. Sharp,	1,50			Dunstable Female Charitable Society,	6,00
Feb. 6.	Female Missionary Soc. Hebron, (Maine) From widow Sarah Thayer, Leverett, (Mass.) by Mr. C. Thayer,	11,04			Charlestown Baptist Church,	3,50
	Mr. Chapin Thayer,	1,00			Miss. Sukey Nixon, Framingham,	1,00
	Friend to Burman Mission,	1,37			do. do. Roxbury,	1,00
March 9.	Collections at Monthly Concert of Prayer, Westboro', (Mass.)	3,68			Bap. Ch. and Society, Dunstable, N. H. do. do. Roxbury,	5,50 8,43
17.	Children of 1st Baptist Sabbath School, for children at Fort Wayne,	75			Female Cent Society Chelmsford, Collected at Monthly Concert at do.	11,00 5,71
	Collections for For. Mission, at monthly prayer meeting, at Mr. Wayland's,	11,03			Female Mite Society, Littleton,	5,23
April 7.	Collection for Foreign Mission, at monthly prayer meeting at Dr. Baldwin's,	4,53			Baptist Church in Littleton, Mission Box,	16,63
14.	Native of Scotland,	12,00			Bap. Church and Soc. do.	5,47
16.	Collections at monthly conferences in Hyannis, by Rev. Mr. Chipman,	12,12			Rev. C. O. Kimball, (Methuen)	1,00
24.	Collections at monthly prayer meetings Camden, (Me.) by Baptists and Pedobaptists, for Burman fem. by Mr. O. Perry,	10,58			A Friend, Chelmsford,	1,00
	John Sullivan,	2,00			Female Mite Society, Milford,	10,64
	S. Lothrop,	2,00			Church and Society, Woburn,	10,00
	David Beal,	2,00			Ellsworth and Surry Cent Soc. by Mrs. Jane Austin,	15,41
	Matt. Crocker,	2,00			Capt. Joseph Grindell, Penobscot,	1,00
	Jona. Carleton,	2,00		Oct. 2.	Wendell Bap. Fem. Mite Soc. (Mass.) by Mrs. Eliza Howe,	7,25
	A. T. Penniman,	2,00		7.	Collection at monthly concert of prayer at Dr. Baldwin's meeting house,	9,52
	N. R. Cobb,	2,00			Amount received of Rev. Joseph Grafton, being the donation of Mrs. Mary Esty, for the gospel amongst the Amer. Ind.	100,00
	R. Wilson,	2,00		8.	Female Benev. Soc. Isleborough, (Maine) Indian Mission,	2,44
	Calvin Haven,	2,00			Female Mite Society, Sedgwick, by Rev. D. Merrill,	7,80
	John B. Jones,	2,00			Juvenile Female Benevolent Society, North Yarmouth, to educate a pious Male Burman Youth for the Ministry,	22,23
	Thos. Kendall,	2,00			From Children in Sabbath School, West Cambridge, to aid in educating Indian children, per Martha Frost,	1,72
	Jacob Hiler,	2,00			Portsmouth Baptist Female Missionary Soc. by Mrs. Clark,	7,50
	G. L. Freeman,	2,00			Mr. Silas Parsons, Swanzev, (N. H.)	3,00
	Ich. Macomber,	2,00		14.	Bap. Fem. Society, Hopkinton, N. H. by O. C. Kimball,	12,25
	Ward Jackson,	2,00			Bap. Fem. Mis. Society, Salisbury, N. H. by do.	4,52
	James Loring,	2,00	32,00		Bap. Fem. Mis. Society, Sutton, N. H. by do.	1,00
May 28.	Amos Sumner,	2,00			T. Berry, 3d. Petersfield, N. H. by do.	1,08
	Collections at monthly prayer meetings in Roxbury, by Rev. Mr. Elliot,	6,00			Hannah Dimond, Warner, by do.	2,00
	Ladies in Medfield &c. by Rev. William Gammell, for Burman Females,	19,12			Sarah Swain, by do.	75
June 1.	Miss Hayward's Mission Box,	3,00		Oct. 26.	Collection at Rev. Mr. Wayland's meeting house, and gold ring,	47,00
2.	Collection at monthly prayer meeting at Rev. Mr. Wayland's,	13,00				958,71
19.	From T. W. Rice, Newport, N. Y.	1,00				
	do. H. B. Rounds, do.	1,00				
	do. Aaron Griswold, do.	1,00				
	do. Mary Crandall, do.	1,00				
	do. Jenima Kelsey, do.	50				
	do. Rhoda Pearce,	25	75			
22.	Female friends in Hyannis and vicinity,	5,75				
	Miss Naomi Jeffers,	1,00				
	Collection at Dr. Baldwin's,	82,05				
July 7.	Collection at monthly prayer meeting at Dr. Baldwin's,	7,80				

JAMES LORING, *Treas.*



## Obituary.

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REV. W. WARD.

In the death of this excellent Christian and laborious Missionary, the Brethren of the Serampore Mission are called to mourn over one of the most afflictive dispensations with which they have ever been exercised. Mr. Ward had been associated with them in their various and successful labours for nearly twenty-four years; therefore his removal by death almost without warning must have occasioned them a poignancy of grief, which, although chastened by the supports of the gospel and a humble acquiescence in the decision of Infinite Wisdom, cannot soon be alleviated. Since his return from Europe, his health had been in general pretty good, but latterly the complaint with which he was so much afflicted before his departure for Europe, appeared to be returning upon him; but by proper attendance to diet, exercise, &c. his health was so much preserved as to give reason to hope his life might be spared for many years. On the Sabbath preceding his death, he was engaged in the performance of his ministerial duties at Calcutta, and preached in the evening there from "Lead us not into temptation" in so searching a manner as to attract particular notice. He also attended the Monthly Prayer-Meeting held on Monday evening at the Lall Bazar Chapel, after having spent the day in visiting, for the last time, the flock he so much loved. Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman. On the way he read to her a number of extracts from Brainerd, making such remarks occasionally as sufficiently evidenced the state of his mind. He appeared in good health the whole of that day, as well as on Wednesday, when in the evening he preached in the Mission Chapel at Serampore the weekly lecture, intended chiefly for the youth there for education, from Mark xvi. 16. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his Great Master's name; but the close and poignant manner in which he addressed them, seemed to excite unusual attention. It was particularly recollected that in the course of his sermon, while exhibiting Christ as the

only Saviour, he repeated the following verse:

The best obedience of my hands  
Dares not appear before thy throne;  
But faith can answer thy demands,  
By pleading what my Lord has done—

and to impress it more firmly on his audience, he repeated the verse a second time. The earnest affection with which he prayed for the salvation of his own children in his last prayer, was particularly remarked. About 5 o'clock on the morning of Thursday, he felt himself affected with a bowel complaint, which caused him to return to his bed for an hour, instead of riding out according to his custom. He went into the printing office at about 10 o'clock, and among various letters on business, wrote to the Missionaries at Cuttack; the following extract from which was sent to his afflicted family in a letter from Mrs. Peggs, dated 14th March, the day after they had received the melancholy tidings of his removal. "In his last note to us, dated March 6th, he says, 'How do you feel in your desires after the Holy Spirit? We can have no hope of success but as we are brought to a believing dependence upon his influences, and an earnest solicitude to obtain them. O how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus with all thy saints above?' or, 'Jesus, I love thy charming name?'" Mr. P. adds, "We see by this note what a happy frame of mind he was in just before he was taken ill." He had indeed been really ill of the Cholera many hours before he wrote the note, although he was scarcely aware of it. Mr. Ward continued in his labours in the printing office till past 12. After this he began a letter to the Rotterdam Bible Society, which was found unfinished on his desk, after his death, from which it appeared that before he had finished the second line, he had been constrained to desist, and to retire to his own room. During the rest of the day and the succeeding night, he felt inclined to doze, and sometimes considerable hopes were entertained of his recovery: but on Friday at 12 o'clock his pulse declined so as to take away all hope; and about

5 o'clock in the afternoon, he ceased to breathe, in so imperceptible a manner, that for some moments his afflicted brethren and sisters, assembled around him, were scarcely aware that his happy spirit had left its tenement of clay. Thus in the 54th year of his age, and the 24th of his missionary labours at Serampore, departed one of the most faithful, disinterested and arduous labourers in the vineyard of his Glorious Redeemer, that India had ever seen. To enlarge on his character here would be quite superfluous; it is too well known to those who enjoyed the happiness of his acquaintance, for words to add any thing to the impression it has left on the mind. Numerous friends from Serampore, Barrackpore, and Calcutta attended the funeral, which took place on Saturday evening.

Dr. Carey addressed the congregation at the grave, and Dr. Marshman concluded in prayer.

The next Lord's day week, the 16th March, Dr. Carey preached a funeral sermon at the Lall Bazar Chapel. The place was crowded to excess, which amply testified that "the memory of the just is blessed," the text chosen by the venerable preacher. On Wednesday evening the 19th Dr. Marshman preached a funeral sermon in the Mission Chapel, Serampore, which was numerously attended; and on the Lord's day following Dr. M. preached a funeral sermon also at the Union Chapel; and we understand that this sermon, with some particulars respecting the deceased, will be shortly published. [Asiatic Obs.]

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## Poetry.

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### *Lines on the Death of a Missionary.*

Now let our drooping hearts revive,  
And all our tears be dry:  
Why should those eyes be drown'd in  
Which view a Saviour nigh? [grief,

What tho' the arm of conqu'ring death,  
Does God own house invade;  
What tho' the prophet and the priest,  
Be number'd with the dead?

Tho' earthly shepherds dwell in dust,  
The aged and the young;  
The watchful eye in darkness clos'd,  
And mute th' instructive tongue;—

Th' eternal Shepherd still survives,  
New comfort to impart;  
His eye still guides us, and his voice  
Still animates our heart.

'Lo! I am with you,' saith the Lord,  
'My church shall safe abide;  
'For I will ne'er forsake my own,  
'Whose souls in me confide.'

Thro' every scene of life and death,  
This promise is our trust;  
And this shall be our children's song,  
When we are cold in dust.

DODDRIDGE.

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### *On Recovery from Sickness.*

Great God, thy mercy I'll adore,  
While life and breath I have;  
And sing the honours of that power,  
That sav'd me from the grave.

When rack'd with pain upon my bed,  
And all my strength was gone;  
Thou my physician wast, and aid,  
And thou my help alone.

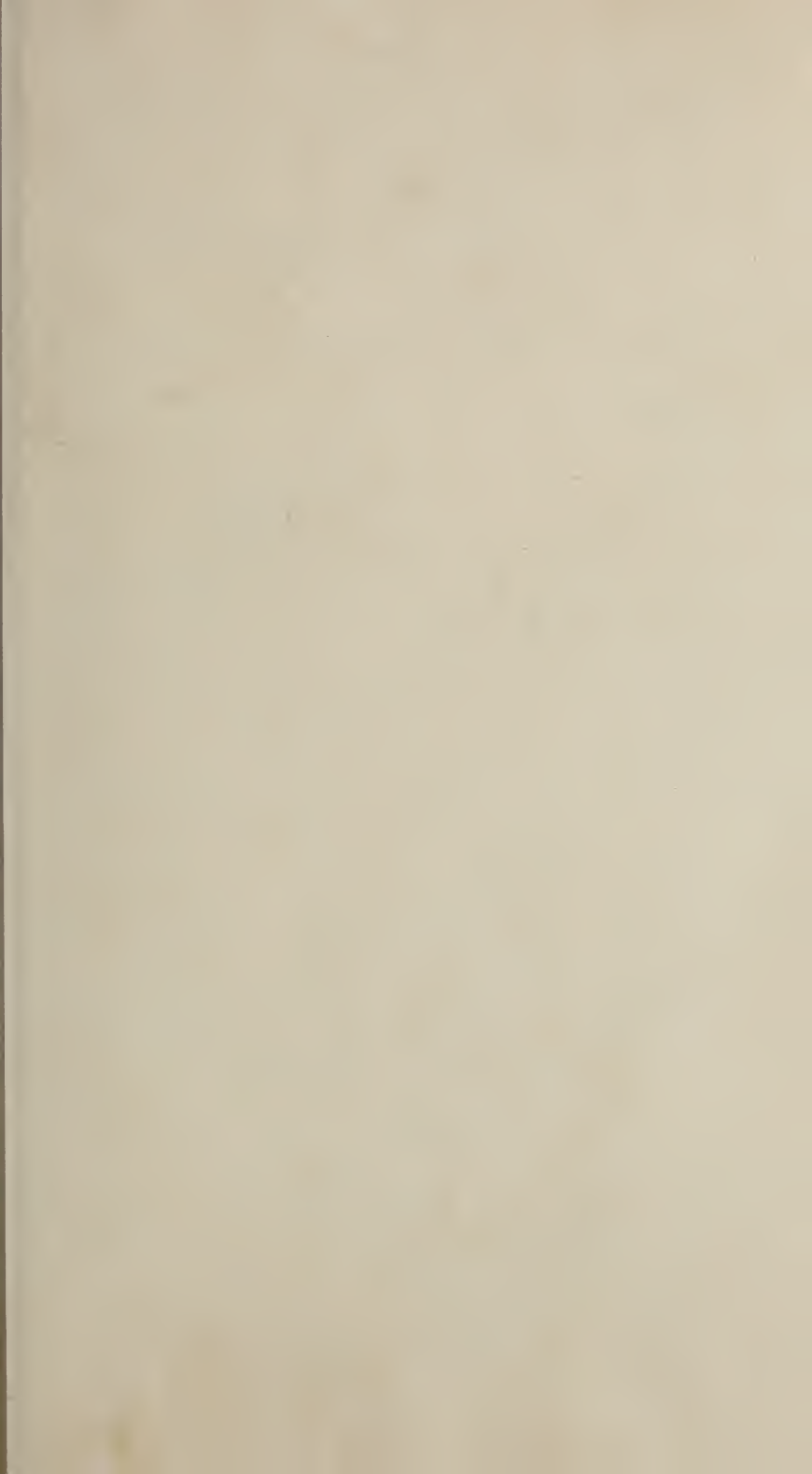
To thee, my grateful heart I'll raise,  
For thy restoring love;  
Help me to praise thee all my days,  
And dwell with thee above.

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### *To Correspondents.*

The last paper of D. W. E. and several obituary articles have been necessarily omitted, to make room for the recent and interesting intelligence from India.











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